John Bunnyon

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THE WORK OF JESUS CHRIST, AS AN ADVOCATE, *Clearly Explained*, AND Largely Improved, FOR THE BENEFIT OF ALL BELIEVERS.

FROM

1 John 2. 1. *And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

By *John Bunyan*, Author of the Pilgrims Progress.

London, Printed for *Dorman Newman*, at the *King's Arms* in the *Poultry*, 1688.

BIBLIOTHECA
ROLLINIANA

THE EPISTLE TO THE READER.

Courteous Reader,

OF all the Excellent Offices, which God the Father has conferred upon Jeſus Chriſt our Lord, this of his being an Advocate with him for us, is not the leaſt, though to the ſhame of Saints it may be ſpoken, the bleſſed benefits thereof have not with that diligence and fer-

vent desire been enquired after as they ought.

Christ as *Sacrifice*, *Priest*, and *King*, with the glories *in*, and that flow from him, *as such*, has, God be thanked, in this our day, been much discovered by our Seers, and as much rejoiced in by those who have believed their words; but as he is an *Advocate* with the *Father*, an *Advocate for us*, I fear the excellency of that doth still *too much* lie hid. Though, I am verily of opinion, that the People of God in *this Age*, have as much need of the knowledge thereof (if not more need) than had their Brethren that are gone before them.

These words (*if not more need*) perhaps

perhaps may seem to some to be somewhat out of Joint, but let the Godly-wise consider the Decays that are amongst us, as to the Power of Godliness: And what abundance of foul miscarriages the generality of Professors now stand guilty of; as also how diligent their great Enemy is to accuse them at the Bar of God for them: And I think they will conclude, that in so saying, I, indeed, have said some truth.

Wherefore, when I have thought on this, and have somewhat considered also the transcendent excellency of the *Advocateship* of this our Lord: And again, that but little of the Glory thereof has by writing been in

our day communicated to the *Church*, I adventured to write what I have seen thereof, and do by what doth follow present it unto her for good.

I count not my self sufficient for this or for any other truth, as it is in Jesus: But yet I say, I have told you somewhat of it, according to the proportion of Faith. And I believe that some will thank God for what I here have said about it; but it will be chiefly those whose Right and Title to the Kingdom of Heaven, and Glory, doth seem to themselves to be called in question by their Enemy, at the Bar of *the Judge of all.*

These, I say, will read, and be glad

glad to hear that they have an *Advocate at Court*, that will ſtand up to plead for them, and that will *yet* ſecure to them a Right to the heavenly Kingdom. Wherefore it is more particularly for thoſe that at preſent, or that hereafter may be in this dreadful plight, that this my Book is now made publick: Becauſe it is, as I have ſhewed, for ſuch that Jeſus Chriſt is Advocate with the Father.

Of the many and ſingular advantages therefore that ſuch have by this their Advocate in his Advocating for them, this Book gives ſome account: As *where* he pleads, *how* he pleads, *what* he pleads, *when* he pleads, *with whom* he pleads, *for whom* he pleads,

and how the Enemy is put to ſhame and ſilence before their God, and all the holy Angels.

Here is alſo ſhewed to thoſe herein concerned, how they indeed may know that Jeſus is their Advocate: Yea, and how their matters go before their God, the Judge. And particularly that they ſhall well come off at laſt: Yea, though their Cauſe, as 'tis theirs is ſuch, in Juſtification of which, themſelves don't dare to ſhew their Heads.

Nor have I left the dejected Souls without Directions how to entertain this Advocate to plead their Cauſe. Yea, I have alſo ſhewen that he will be with eaſe prevailed with to ſtand up to

plead

plead for ſuch, as one would think, the very Heavens would bluſh to hear them named by him.

Their comfort alſo is, that he never loſt a Cauſe, nor a Soul, for whom he undertook to be an Advocate with God.

But Reader, I will no longer detain thee from the peruſal of the Diſcourſe. Read and think, read and compare what thou readeſt with the Word of God. If thou findeſt any benefit by what thou readeſt, give the Father and his Son the Glory; and alſo pray for me. If thou findeſt me ſhort in this, or to exceed in that, impute all ſuch things

to my weakness, of which I am alway full.

Farewel.

I am thine to serve thee

what I may,

JOHN BUNYAN.

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ERROR.

ERROR.

Page 167. line 10. for *Matter*, read *Water*.

1 Joh. II. 1.

And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.

THat the Apoſtle might obtain due regard from thoſe to whom he wrote, touching the things about which he wrote, he tells them, That he received not his Meſſage to them, at ſecond or third hand; but was himſelf an Eye and Ear-Witneſs thereof. That which was from the Beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life, (for the Life was manifeſt, and we have ſeen it, and bear witneſs; and ſhew unto you, that eternal Life which was with the father, and was manifeſt unto us:) That which we have ſeen and heard, declare we unto you. Having thus told them of his ground for what he ſaid; he proceeds to tell them alſo the matter contained in his Errand; to wit, That he brought them news of Eternal Life, as freely offered in the Word of the Goſpel

to them; or rather that that Goſpel which they had received, would certainly uſher them in at the Gates of the Kingdom of Heaven, were their Reception of it ſincere, and in truth. For, ſaith he, then *The Blood of Jeſus Chriſt the Son of God cleanſeth you from all ſin.*

Having thus far told them what was his Errand, he ſets upon an Explication of what he had ſaid, ſpecially touching our being cleanſed from all ſin; not, ſaith he, *from a Being of Sin*: For ſhould we ſay ſo, we ſhould deceive our ſelves, and ſhould prove that we have no truth of God in us; but by cleanſing, I mean a being delivered from all ſin, ſo, as that none at all ſhall have the dominion over you, to bring you down to Hell; for that for the ſake of the Blood of Chriſt, all treſpaſſes are forgiven you.

This done he exhorts them to ſhun, or fly Sin, and not to conſent to the Motions, Workings, Inticeings, or the Allurements thereof, ſaying, *I write unto you that you ſin not.* Let not Forgiveneſs have ſo bad an effect upon you, as to cauſe you to be remiſs in Chriſtian Duties, or as to tempt you to give way to Evil. Shall we ſin, becauſe we are forgiven? or ſhall we not much matter what manner of Lives we live, becauſe we are ſet free from the Law of Sin and Death? God forbid!

bid! Let Grace teach us another Lesson; and lay other Obligations upon our Spirits. My little Children, saith he, these things I write unto you, that you sin not. What things? why, tidings of Pardon and Salvation, and of that nearness to God, to which you are brought by the precious Blood of Christ. Now lest also by this last exhortation, he should yet be misunderstood, he adds, and if any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous. I say he addeth this to prevent desponding in those weak and sensible Christians, that are so quick of feeling, and of decerning the Corruptions of their Natures. For these cry out continually, That there is nothing that they do, but it is attended with sinful Weaknesses. Wherefore in the Words we are presented with two great truths.

First, with a Supposition, that Men in Christ, while in this World, *may Sin*. If any man sin; any man, none are excluded; for all, or any one of the all of them that Christ hath redeemed and forgiven, are incident to Sin. By *may*, I mean not a *Toleration*, but a *Possibility*. *For there is not a Man, not a Just Man upon the Earth, that doth good and sinneth not*, Eccles. 7. 20. 1 Kin. 8. 46.

Secondly, the other thing with which we are presented, is, *an Advocate*: *If any man sin*,

we have an Advocate with the Father, Jesus Christ the righteous.

Now there lieth in these two truths, two things to be enquired into; as,

1, What the Apostle should here mean by sin.

2. And also what he here doth mean by an *Advocate*. If any man sin, *we have an Advocate*.

There is ground to enquire after the first of these, because, tho here he saith, they that *sin* have an *Advocate*; yet in the very next Chapter, he saith, such are of the Devil, have not seen God, neither know him, nor are of him.

There is ground also to enquire after the Second, because an *Advocate* is supposed in the Text, to be of use to them that sin. *If any Man sin, we have an Advocate.*

1. For the First of these, to wit, what the Apostle should here mean by *Sin*, If any *Man Sin*.

I answer, since there is a difference in the Persons, there must be a difference in the Sin. That there is a difference in the Persons, is shewed before; one is called a Child of God, the other is said to be of the wicked One. Their Sin differ also in their Degree at least, for no Child of God sins to that Degree as to make himself uncapable of Forgiveness:

For he that is *born of God keepeth himself, and that wicked one, toucheth him not*, Chap. 5. 17, 18. Hence the Apostle says there is a sin unto Death, Mat. 12. 32. which is the Sin from which he that is born of God is kept.

The sins therefore are thus distinguished, The Sins of the People of God, are said to be sins that Men commit, the others are counted those, which are the Sins of Devils.

First, the Sins of God's People, are said to be Sins which *Men* commit; and for which they have an *Advocate*, tho they, who sin after the example of the wicked one, have none.

When a Man or a Woman, saith Moses, *shall commit a Sin, which Men commit; they shall confess their Sin, and an atonment shall be made for them*, Numb. 5. 5, 6, 7. Mark, It is when they commit a Sin, which Men commit. Or as *Hosea* has it, *when they transgress the Commandment like* Adam, Hos. 6. 7. Now these are the Sins under consideration by the *Apostle*, and to deliver us from which we have an *Advocate* with the Father. But for the Sins mentioned in the third Chapter, since the Persons sinning, go here under another Character; *they* also must be of another Stamp, to wit, a making Head against the Person, Merits and Grace of Jesus Christ: these are the Sins of Devils in the World;

and for theſe there is no Remiſſion: Theſe they alſo, that are of the wicked one, commit; and therefore ſin after the ſimilitude of Satan, and ſo fall into the Condemnation of the Devil.

Secondly, but what is it for Jeſus to be an *Advocate* for theſe? *If any Man ſin we have an Advocate.*

An *Advocate is one who pleadeth for another at any bar, or before any Court of Judicature*, but of this more in its place. So then we have in the Text, a Chriſtian, as ſuppoſed, committing Sin: and a Declaration of an *Advocate* prepared to plead for him. If any Man ſin we have an *Advocate* with the Father.

And this leads me firſt to enquire into what by theſe words the Apoſtle muſt of neceſſity preſuppoſe. For making uſe here of the Similitude or Office of an Advocate, thereby to ſhew the preſervation of the ſinning Chriſtian; He muſt,

1. Suppoſe, *That God, as Judge, is now upon the Throne of his Judgment.* For an Advocate is to plead at a Bar, before a Court of Judicature. Thus it is among Men; and for as much as our Lord Jeſus is ſaid to be an *Advocate* with the Father, it is clear, that there is a Throne of Judgment alſo. This the Prophet *Micaiah* affirms ſaying, *I ſaw the Lord ſitting upon a Throne, and all the Hoſt of Heaven*

ven ſtanding by him on the Right hand, and on the Left, 1 Kin. 22. 19, 20. Sitting upon a Throne for Judgment; for from the Lord, as then ſitting upon that Throne, proceeded that Sentence againſt King *Ahab*, that he ſhould go and fall at *Ramah gilead*. And he did go, and did fall there, as the award, or fruit of that Judgment. That's the Firſt.

2. The Text alſo ſuppoſeth, that the Saints, as well as Sinners, are concerned at that Bar; for the Apoſtle ſaith plainly, That *there* we have an Advocate. And the Saints are concerned at that Bar, becauſe they tranſgreſs as well as others, and becauſe the Law is againſt the Sin of Saints, as well as againſt the Sins of other Men. If the Saints were not capable of committing of Sin, what need would they have of an *Advocate*? [1 Chr. 21. 3, 4, 5, 6. 1 Sam. 12. 13, 14. Yea though they did ſin, yet if they were by Chriſt ſo ſet free from the Law, as that it could by no means take cogniſance of their Sins, what need would they have of an *Advocate*? none at all. If there be twenty places, where there are Aſſizes kept in this Land, yet if I have offended no Law, what need have I of an *Advocate*? ſpecially if the Judge be Juſt, and knows me altogether, as the God of Heaven does. But here's a Judge that's juſt, and here's an *Advocate* alſo; an

Advocate for the Children, an *Advocate* to plead, (for an *Advocate*, as ſuch, is not of uſe, but before a Bar to plead) therefore here is an Offence, and ſo a Law broken by the Saints as well as others. That's the Second thing.

3. As the Text ſuppoſeth that there is a *Judge*, and *Crimes* of Saints: *So it ſuppoſeth that there is an Accuſer*: one that will carefully gather up the Faults of good Men, and that will plead them at this Bar againſt them. Hence we read of the Accuſer of the Brethren, that accuſeth them before God day and night, Rev. 12. 10, 11, 12. For Satan doth not only tempt the godly Man to ſin; but, having prevailed with him, and made him guilty, he packs away to the Court, to God the Judge of all, and there addreſſes himſelf to accuſe that Man, and to lay to his charge the heinouſneſs of his offence: pleading againſt him the Law that he has broken, the light againſt which he did it, and the like. But now, for the relief and ſupport of ſuch poor People; the Apoſtle by the Text preſents them with an *Advocate*. That is, with one to plead for them, while Satan pleads againſt them: With one that pleads for Pardon, while Satan by accuſing ſeeks to pull Judgment, and Vengeance upon our Heads. *If any Man ſin, we have an Advocate with*

with the Father, *Jeſus Chriſt the righteous*: That's the Third thing.

4. As the Apoſtle ſuppoſeth a Judge, crimes, and an Accuſer: So he alſo ſuppoſeth, that *thoſe here-in concerned, to wit, the ſinning Children, neither can, nor dare attempt to appear at this Bar themſelves, to plead their own Cauſe before this Judge, and againſt this Accuſer.* For if they could, or durſt do this, what need they have an *Advocate*; for an *Advocate* is of uſe to them, whoſe cauſe themſelves neither *can*, nor *dare* appear to plead. Thus *Job* pray'd for an Advocate to plead his Cauſe with God, Job 16. 20. 21. And *David* cries out, *Enter not into Judgment with thy Servant, O God, for in thy ſight ſhall no Man living be juſtified*, Pſal. 143. 1, 2, 3. Wherefore 'tis evident that Saints neither *can*, nor *dare* adventure to plead their cauſe. Alas the Judge is the Almighty, and Eternal God. The Law broken, is the holy and perfect Rule of God, in it ſelf a conſuming Fire. The Sin is ſo odious, and a thing ſo abominable, that 'tis enough to make all the Angels bluſh to hear it but ſo much as once mentioned in ſo holy a place as that is, where this Great God doth ſit to judge. This Sin now hangs about the neck of him, that hath committed it, yea it covereth him, as doth a mantle: The Adverſary is bold, cunning, and

audacious, and can word a thousand of us into an utter Silence in less than half a quarter of an hour. What then should the Sinner (if he could come there) do at this Bar to plead? Nothing, nothing for his own Advantage. But now comes in his Mercy, he has an *Advocate* to plead his Cause. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* That's the fourth thing: But again,

5. The Apostle also supposeth by the Text, *That there is an aptness in Christians, when they have sinned, to forget that they have an Advocate with the Father.* Wherefore this is written to put them in Remembrance; If any Man sin, *let him remember*, we have an Advocate. We can think of all other things well enough, namely that God is a just Judge, that the Law is perfectly holy, that my Sin is an horrible and an abominable thing, and that I am certainly there of accused before God by Satan.

These things I say, we readily think of, and forget them not. Our Conscience puts us in mind of these, our Guilt puts us in mind of these, the Devil puts us in mind of these, and our Reason and Sense holdeth the Knowledge and Remembrance of these close to us; all that we forget, is, that we have an *Advocate*, an *Advocate* with the Father; that is, one

that

that is appointed to take in hand in open Court, before all the Angels of Heaven, my cause; and to plead it by such Law and Arguments, as will certainly fetch me off, tho I am cloathed with filthy Garments. But this I say, we are apt to forget, as *Job*, when he said, Oh that one might plead for a Man with God, as one pleads for his Neighbour, Job 16. 21. Such an one *Job* had, but he had almost at this time forget it, as he seems to intimate also, where he wisheth for a daysman that might lay his Hand upon them both. Chap. 9. 33. But our Mercy is, we have one to plead our cause; an Advocate with the Father, Jesus Christ the righteous, who will not suffer our Soul to be spilt, and spoiled before the Throne, but will surely plead our Cause.

6 Another thing that the Apostle would have us learn from the words, is this, *That to remember, and to believe that Jesus Christ is an Advocate for us, when we have sinned, is the next way to support and strengthen our Faith and Hope.* Faith and Hope are very apt to faint, when our sins in their Guilt do return upon us, nor is there any more proper way to relieve our Souls, than to understand that the Son of God is our Advocate in Heaven. True, Christ died for our Sins as a Sacrifice, and as a Priest he sprinkleth with his Blood

the

the Mercy-ſeat: Ay, but here is one that has ſinned after Profeſſion of Faith; that has ſinned grievouſly, ſo grievouſly, that his Sins are come up before God; yea, are at his Bar pleaded againſt him by the Accuſer of the Brethren; by the Enemy of the godly. What ſhall he do now? Why, let him believe in Chriſt. Believe, that's true; but how now muſt he conceive in his mind of Chriſt, for the encouraging of him ſo to do? Why, let him call to mind that Jeſus Chriſt is an *Advocate* with the Father, and as ſuch he meeteth the Accuſer at the Bar of God, pleads for this Man that has ſinned againſt this Accuſer, and prevaileth for ever againſt him. Here now, tho Satan be turned *Lawyer*, tho he accuſeth, yea tho his charge againſt us is true, (for ſuppoſe that we have ſinned) yet our *Advocate* is with the Father, Jeſus Chriſt the righteous.

Thus is Faith encouraged, thus is Hope ſtrengthened, thus is the Spirit of the ſinking Chriſtian revived, and made to wait for a good deliverance from a bad cauſe, and a cunning Adverſary: Specially if you conſider,

7. That the Apoſtle alſo doth further ſuppoſe by the Text, *That Jeſus Chriſt, as Advocate*, if he will but plead *our Cauſe, let that be never ſo black, is able to bring us off, even before Gods Judgment-Seat to our Joy, and the confounding*

confounding of our Adversary. For when he saith, we have an *Advocate*, he speaks nothing if he means not thus. But he doth mean thus, he must mean thus, because he seeketh here to comfort and support the Fallen. Has any Man sinned, we have an *Advocate.* But what of that, if yet he be unable to fetch us off, when charged for Sin at the Bar, and before the Face of a righteous Judge.

But he is able to do this, the Apostle says, so in that he supposeth a Man has sinned, as any Man among the Godly ever did: for so we may understand it; and if he giveth us not leave to understand it so, he saith nothing to the purpose neither. For it will be objected by some; But can he fetch me off, tho I have done as *David*, as *Solomon*, as *Peter*, or the like? It must be answered yes, the openness of the terms [any man], the indefiniteness of the word [*Sin*] doth naturally allow us to take him in the largest Sense; besides he brings in this Saying as the chief, most apt and fittest to relieve one crush'd down to Death and Hell by the Guilt of Sin, and a wounded Conscience.

Further, methinks by these words, the Apostle seems to triumph in his Christ: Saying, my Brethren, I would have you study to be holy: but if *your* Adversary the Devil, should get the Advantage of you, and besmear

beſmear you with the filth of Sin, you have yet, beſides all that you have heard already, an Advocate with the Father, Jeſus Chriſt the righteous. Who is as to his Perſon, intereſt with God, his Wiſdom, and Worth, able to bring you off to the comforting of your Souls.

Let me therefore for a Concluſion, as to this, give you an exhortation to believe, to hope and expect that though you have ſinned (for I now ſpeak to the fallen Saint) that Jeſus Chriſt will make a good end with thee; truſt I ſay in him, and he ſhall bring it to paſs. I know I put thee upon a hard and difficult task, for believing, and expecting Good, when my guilty Conſcience doth nothing but clog, burden, and terrifie me with the Juſtice of God, the Greatneſs of my Sins, and the burning Torments is hard and Sweating work. But it muſt be, the Text calls for it, thy caſe calls for it, and thou muſt do it, if thou wouldſt glorifie Chriſt. And this is the way to haſten the iſſue of thy Cauſe in Hand; for believing daunts the Devil, pleaſeth Chriſt, and will help thee before-hand, to ſing that Song of the Church, ſaying, *O Lord, thou haſt pleaded the Cauſes of my Soul, thou haſt redeemed my Life*, Lam. 3. 55, 56, 57, 58, 59. Yea, believe, and hear thy pleading Lord ſay to thee, *Thus ſaith the Lord,*

Lord, the Lord and thy God, that pleadeth the Cause of his People, Behold, I have taken out of thy Hand the Cup of trembling, even the dregs of the Cup of my Fury, thou shalt no more drink it again, Isa. 51.20,21,22. I am not here discoursing of the sweetness of Christ's Nature, but of the Excellency of his Offices, and of his Office of *Advocateship* in particular, which as a Lawyer for his Client, he is to execute in the Presence of God for us. Love may be where there is no Office, and so where no Power is to do us good: but now, when Love and Office shall meet, they will surely both combine in Christ to do the fallen Christian good. But of his Love we have treated elsewhere; we will here discourse of the Office of this loving One. And for thy further Information, let me tell thee, That God thy Father, counteth that thou wilt be, when compared with his Law, but a poor one all thy Days. Yea, the Apostle tells thee so, in that he saith, there is an *Advocate* provided for thee. When a Father provides Crutches for his Child, he doth as good as say, I count that my Child will be yet Infirm. And when God shall provide an *Advocate*, he doth as good as say, my People are subject to Infirmities: Do not therefore think of thy self above what by plain Texts, and fair Inferences, drawn from Christ's Offices,

ces, thou art bound to think. What doth it beſpeak concerning thee, That Chriſt is always a Prieſt in Heaven, and there ever lives to make Interceſſion for thee, Heb. 7. 24. but this that thou art at thy beſt in thy ſelf, yea, and in thy beſt exerciſing of all thy Graces too, but a poor, pitiful, ſorry, ſinful Man. A Man that would, when yet moſt holy, be certainly caſt away, did not thy high-Prieſt take away for thee, the iniquity of thy holy things. The Age we live in is a wanton Age, the Godly are not ſo *humble* and low, and baſe in their own Eyes as they ſhould. Tho their daily experience calls for it, and the Prieſt-hood of Jeſus Chriſt too.

But above all, the *Advocateſhip* of Jeſus Chriſt, declares us to be ſorry Creatures. For that Office does as it were *predict*, that ſome time or other we ſhall baſely fall, and by falling be undone, if the Lord Jeſus ſtand not up to plead. And as it ſhews this concerning us; ſo it ſhews concerning God, that he will not lightly, or eaſily loſe his People: He has provided well for us: Blood to waſh us in; a Prieſt to pray for us, that we may be made to perſevere; and in caſe we foully fall, an *Advocate* to plead our Cauſe, and to recover us from under, and out of all that danger, that by Sin and Satan, we at any time may be brought into. But,

Having

Having thus briefly passed through that in the Text, that I think the Apostle must necessarily presuppose, I shall now endeavour to enter into the Bowels of it, and see what in a more particular Manner, shall be found therein.

And for my more profitable doing of this work, I shall chuse to observe this Method in my discourse.

First, I shall shew you more particularly of this *Advocate*'s Office, or what, and wherein Christ's Office as Advocate doth lie.

Secondly, After that, I shall also shew you how Jesus Christ doth manage this Office of an *Advocate*.

Thirdly, I shall also then shew you, who they are, that have Jesus Christ for their *Advocate*.

Fourthly, I shall also shew you, what excellent Privileges they have, who have Jesus Christ for their Advocate.

Fifthly, And to silence Cavillers, I shall also shew the necessity of this Office of Jesus Christ.

Sixthly, I shall come to answer some Objections. And Lastly to the Use and Application.

To begin with the First of these; namely to shew you more particularly of Christ's Office as an *Advocate*, and wherein it lieth.

eth. The which I ſhall do theſe three ways

1. Touch again upon the Nature of this Office. And then,

2. Treat of the Order and Place that it hath among the reſt of his Offices. And,

3. Treat of the Occaſion of the Execution of this Office.

Firſt, To touch upon the Nature of this Office. It is that which impowereth a *Man* to plead for a *Man*, or *one* man to plead for *another*, not in common Diſcourſes, and upon common Occaſions, as any man may do; but at a Bar, or before a Court of Judicature, where a Man is accuſed or *impleaded* by his Enemy. I ſay this *Advocate*'s *Office*, is ſuch both here, and in the Kingdom of Heaven. An *Advocate* is as one of our Attorneys, at leaſt in the general, who pleads according to Law and Juſtice for one or other that is in trouble by Reaſon of ſome Miſcarriage, or of the naughty Temper of ſome that are about him, who trouble, and vex, and labour to bring him into danger of the Law. This is the Nature of this Office, as I ſaid, on Earth; and this is the Office that Chriſt executeth in Heaven. Wherefore he ſaith, *If any Man ſin, we have an Advocate*; one to ſtand up for him, and to plead for his deliverance before the Bar of God, Joel 3. 2. Iſa. 66. 16. Ezek. 38. 22. Jer. 2.

For

For tho in some Places of the Scripture, Christ is said to plead for *his*, with *Men*, and that by terrible Arguments, as by Fire, and Sword, and Famine, and Pestilence; yet this is not that which is intended by this Text, for the Apostle *here* saith, he is an *Advocate* with the *Father*, or before the Father, to plead for those, that there, or that to the Fathers Face shall be accused for their Transgressions. *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* So then this is the imploy of Jesus Christ, as he is for us an Advocate. He has undertaken to stand up for his People at God's Bar, and before that great Court, there to plead by the Law and Justice of Heaven, for their Deliverance; when, for their Faults, they are accused, indicted, or impleaded by their Adversary.

2. And now to treat of the Order or Place that this Office of Christ hath, among the rest of his Offices, which he doth execute for us, while we are here in a State of Imperfection: And I think it is an Office that is to come behind, as a Reserve, or for an Help at last; when all other Means shall seem to fail. Men do not use to go to Law, upon every Occasion; or, if they do, the Wisdom of the Judge, the Jury, and the Court, will not admit that every Brangle and foolish Quarrel

shall

ſhall come before them; but an *Advocate* doth then come into Place, and then to the Exerciſe of his Office, when a Cauſe is counted worthy to be taken notice of by the Judge, and by the Court. Wherefore he, I ſay, comes in the laſt Place, as a reſerve, or help at laſt to plead; and by pleading to ſet that right by Law, which would otherwiſe have cauſed an increaſe to more doubts and to further Dangers.

Chriſt as Prieſt, doth always works of Service for us; becauſe in our moſt ſpiritual things there may faults and Spots be found, and theſe he taketh away of Courſe by the Exerciſe of that Office. For he always wears that Plate of Gold upon his Fore-head before the Father, whereon is written, *Holineſs to the Lord.* But now, beſides theſe common Infirmities, there are Faults that are highly *groſs* and *foul*, that oft are found in the Skirts of the Children of God. Now theſe are they that Satan taketh hold on, theſe are they that Satan draweth up a Charge againſt us for. And to ſave us from theſe, it is, that the Lord Jeſus is made an Advocate. When *Joſhua* was cloathed with filthy Garments, then Satan ſtood at his right Hand to reſiſt him, and then the *Angel* of the *Covenant*, the Lord Jeſus pleaded for his Help, Zech. 3. By all which it appears, that this Office comes

comes behind, is provided as a Reserve, that we may have help at a pinch, and then be lifted out, when we sink in mire where there is no standing.

This is yet further hinted at by the several Postures that Christ is said to be in, as he exerciseth his Priestly, and Advocate's Office. As a *Priest* he *sits*, as an *Advocate* he *stands*, Isa. 3. 13. The Lord *stands up when he pleads*. His sitting is more constant and of Course; *Sit thou*, &c. but his standing is occasional, when *Joshua* is indicted; or when Hell and Earth is broken loose against his Servant *Stephen*. For as *Joshua* was accused by the Devil, and as then the Angel of the Lord stood by; so when *Stephen* was accused by men on Earth and that Charge seconded by the fallen Angels before the Face of God, 'tis said the Lord Jesus stood on the Right Hand of God, Act. 7. 55. to wit, to plead, for so I take it, because standing is his Posture as an *Advocate*, Heb. 10. not as a Priest, for as a Priest he must sit down, but he standeth as an *Advocate*, as has been shew'd afore, Wherefore,

Secondly, The Occasion of his exercising of this Office of *Advocate*, is, as hath been hinted already, when a Child of God shall be found guilty before God of some heinous Sin, of some grievous thing in his Life and Conversation:

verſation. For as for thoſe Infirmities that attend the beſt, in their moſt ſpiritual Sacrifices; if a Child of God were guilty of ten thouſand of them, they are of Courſe purged through the much Incenſe that is always mixed with thoſe Sacrifices, in the golden Cenſer that is in the Hand of Chriſt: And ſo he kept clean and counted upright notwithſtanding thoſe Infirmities. And therefore you ſhall find that notwithſtanding thoſe common Faults the the Children of God are counted good and upright in Converſation, and not charged as Offenders. *David*, ſaith the Text, *did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him, all the days of his Life, ſave only in the matter of* Uriah *the Hittite*, 1 Kin. 15. 5. But was *David* in a ſtrict Senſe without Fault in all things elſe? No verily: But that was foul in a higher degree than the reſt, and therefore there God ſets a blot: Ay, and doubtleſs, for that he was accuſed by Satan before the Throne of God: For here is Adultery, and Murder and Hypocriſie, in *David*'s doings: Here is notorious matter, a great Sin, and ſo a great Ground for Satan to draw up an Indictment againſt the King; and a thundering one to be ſure ſhall be preferred againſt him. This is the time then for to Chriſt ſtand up to plead.

For

For now there is room for such a Question, can *David*'s Sin stand with Grace, or is it possible that a Man that has done as he has, should yet be found a Saint, and so in a Saved State? Or can God repute him so, and yet be Holy and Just? Or can the Merits of the Lord Jesus reach, according to the Law of Heaven, a Man in this Condition? Here is a Case *dubious*, here's a Man whose Salvation, by his foul Offences, is made doubtful: Now we must to Law and Judgment; wherefore now let Christ stand up to plead. I say now was *David*'s Case dubious, Psal. 51. he was afraid that God would cast him away, and the Devil hoped that he would, and to that end charged him before God's Face, if perhaps he might get Sentence of Damnation to pass upon his Soul. But this was *David*'s Mercy he had an *Advocate* to plead his Cause, by whose, Wisdom and Skill in Matters of Law and Judgment, he was brought off of those heavy Charges, from those gross Sins, and delivered from that eternal Condemnation, that by the Law of Sin and Death was due thereto.

This is then the occasion that Christ taketh to plead, as *Advocate*, for the Salvation of his People: to wit the *Cause*; he pleadeth the Cause of his People. Not every Cause but *such* and *such* a Cause; the Cause that is very *bad*, and by the which they are involved not only

only in Guilt and Shame, but also in danger of Death and Hell. I say the Cause is bad, if the *Text* be *true*; if Sin can make it bad, yea if Sin it *Self* be bad. *If any Man sin, we have an Advocate.* An *Advocate* to plead for *him*; for him as considered guilty, and so consequently as considered in a *bad* Condition. 'Tis true we must distinguish between the Person and the Sin: and Christ pleads for the Person, not the Sin: but yet, he cannot be concerned with the Person, but he must be with the Sin; for tho the Person and the Sin may be *distinguished*, yet they cannot be *separated*. He must plead then not for a Person only, but for a guilty Person, for a Person under the worst of Circumstances: *If any Man sin*, we have an *Advocate* for him as *so* considered.

When a Man's Cause is good, it will sufficiently plead for it self, yea and for its Master too: specially when it is made appear so to be, before a Just and Righteous Judge. Here therefore needs no *Advocate*, the Judge himself will pronounce him righteous. This is evidently seen in *Job*, *Thou movest me against him* (this said God to Satan) *to destroy him without a Cause*, Job 2. 3. Thus far *Job's* Cause was good, wherefore he did not need an *Advocate*; his Cause pleaded for its self, and for its owner also. But if it was to plead

good

good Causes for which Christ is appointed *Advocate*, then the Apostle should have written thus: If any Man be righteous, we have an *Advocate* with the Father. Indeed I never heard but one in all my Life preach from this Text, and he, when he came to handle the Cause for which he was to plead, pretended it must be good, and therefore said to the People *see that your Cause be good*, else Christ will not undertake it. But when I heard it, Lord, thought I, if this be true, what shall I do, and what will become of all this People; *yea and of this Preacher too*? Besides, I saw that by the Text, the Apostle supposeth an *other* Cause, a *Cause bad*, exceeding bad, if Sin can make it so. (And this was one Cause why I undertook this work.)

When we speak of a Cause, we speak not of a Person simply as so considered: For, as I said before, *Person* and *Cause* must be distinguished. Nor can the person make the Cause good, but as he regulates his Action by the Word of God: If then a good, a righteous man doth what the Law condemns, that thing is bad; and if he be indicted for so doing, he is indicted for a bad Cause; and he that will be his *Advocate*, must be concerned in, and about a bad Matter, and how he will bring his Client off, therein doth lie the Mystery.

I know that a bad Man may have a good Cauſe depending before the Judge, and ſo alſo *good* Men have, *Job* 31. but then *they* are bold in their own Cauſe and fear not to make mention of it, and in Chriſt to plead their Innocency before the God of Heaven, as well as before Men, *Pſal.* 71. 3, 4, 5. 2 *Cor.* 1. 23. *Gal.* 1. 20. *Phil.* 1. 8. But we have in the Text a Cauſe that all Men are afraid of, a Cauſe that the Apoſtle concludes ſo bad, that none but Jeſus Chriſt himſelf can ſave the Chriſtian from it. It is not only *ſinful*, but *Sin it ſelf*. *If any Man ſin, we have an Advocate with the Father.*

Wherefore there is in this Place handled by the Apoſtle one of the greateſt Myſteries under Heaven. To wit, That an innocent and holy Jeſus, ſhould take in hand to plead for one before a juſt and righteous God, that has defiled himſelf with Sin. Yea, that he ſhould take in Hand to plead for ſuch an one againſt the fallen Angels; and that he ſhould alſo by his Plea effectually reſcue, and bring them off from the Crimes and Curſe whereof they were verily guilty, by the Verdict of the Law and Approbation of the Judge.

This I ſay is a great Myſtery, and deſerves to be pry'd into by all the godly, both becauſe much of the Wiſdom of Heaven is diſcovered *in it*, and becauſe the beſt Saint is, or

or may be concerned *with it.*

Nor muſt we by any means let this truth be loſt, becauſe it is the truth, the Text has declared it ſo: And to ſay otherwiſe is to *belye* the Word of God, to *thwart* the Apoſtle, to ſooth up Hypocrites, and to rob Chriſtians of their Privilege, and to take the Glory from the Head of Jeſus Chriſt, *Luk.* 18. 11, 12.

The beſt Saints are moſt ſenſible of their Sins, and moſt apt to make *Mountains* of their *Mole-hills:* Satan alſo, as has been already hinted, doth labour greatly to prevail with them to ſin, and to provoke their God againſt them, *Job* 2. 9. by pleading what is true, or by ſurmiſing evilly of them, to the end they may be left with him to be try'd, that they may be accuſed by him. Great is his malice towards them, great is his Diligence in ſeeking their Deſtruction; wherefore greatly doth he deſire to *ſift*, to *try*, and *winnow* them, if perhaps he may work in their Fleſh to anſwer his Deſign; that is, to break out in ſinful Acts that he may have by Law to accuſe them to their God and Father. Wherefore for their Sakes this Text abides, that they may ſee, that when they have ſinned they have an *Advocate* with the Father, Jeſus Chriſt the righteous.

And thus have I ſhew'd you the Nature,

the Order, and Occasion of this Office of our blessed Lord Jesus. I come now to shew you, *How Jesus Christ doth manage this his Office of an* Advocate *for us.*

How Christ manages the Office of an Advocate.

And that I may do this to your Edification, I shall choose this Method for the opening of it.

First, shew you how he manages this Office *with* his Father.

Secondly, I shall shew you how he manages it *before* him, against our Adversary.

How he manages this his Office of *Advocate* with his Father.

First, He doth it by himself, by no other, as Deputy under him. No *Angel*, no *Saint*, no *Work* has place here, but Jesus, and Jesus only. This the Text implies, we have *an Advocate*, speaking of one, but one, one alone, without an Equal or an Inferior. We have but one, and he is Jesus Christ.

Nor is it for Christ's Honour, nor for the Honour of the Law or of the Justice of God, that any but Jesus Christ should be an *Advocate* for a sinning Saint. Besides, to assert the contrary, what doth it but lessen Sin, and make the *Advocateship* of Jesus Christ superfluous? It would lessen Sin, should it be removed by a Saint or Angel: It would make the Advocateship of Jesus Christ superfluous, yea,

yea, needless should it be possible that Sin could be removed from us by either Saint or Angel.

Again, If God should admit of more *Advocates* than one, and yet make mention of never an one but Jesus Christ, or if *John* should allow another, and yet speak nothing but of Jesus only: Yea that an *Advocate* under that title should be mentioned but once, but once only in all the Book of God, and yet that divers should be admitted, stands neither with the Wisdom or Love of God, nor with the Faithfulness of the Apostle. But Saints have but *one Advocate*, if they will use him, or improve their Faith in that Office for their Help, so; if not, they must take what follows.

This I thought good to hint at, *because the times are corrupt and because Ignorance and Superstition always waits for a Countenance with us* and these things have a natural tendency, as to darken all truth, so especially this, which bringeth to Jesus Christ so much Glory, and yieldeth to the Godly so much Help and Relief.

Secondly, As Jesus Christ alone is *Advocate*, so God's Bar, and that alone, is that before which he pleads. For God is Judge himself, *Deut.* 32, 36. *Heb.* 13 23. Nor can the Cause which now he is to plead be removed

into any other Court, either by appeals, or otherwiſe.

Could Satan remove us from Heaven to another Court he would certainly be too hard for us, becauſe there we ſhould want our Jeſus, our *Advocate* to plead our Cauſe. Indeed ſometimes he impleads us before Men, and they are glad of the Occaſion, for they and he are often one; but then we have Leave to remove our Cauſe, and to pray for a Tryal in the higheſt Court: Saying, *Let my Sentence come forth from thy Preſence, and let thine eyes behold the things that are Equal, Pſal.* 17. 2. This wicked World doth ſentence us for our good Deeds, but how then would they ſentence us for our bad ones? But we will never appeal from Heaven to Earth for Right: For here we have no *Advocate*; our *Advocate* is with the Father, Jeſus Chriſt the Righteous.

Thirdly, As he pleadeth by himſelf alone, and *no where elſe* but in the Court of Heaven with the Father: So as he pleadeth with the Father for us, he obſerveth this Rule;

1. He granteth, and confeſſeth whatever can rightly be charged upon us: Yet ſo, as that he taketh the whole Charge upon himſelf; acknowledging the Crimes to be his own.

O God, says he, thou knowest my foolishness, and my Sins, my Guiltiness is not hid from thee, Psal. 69. 5. And this he must do, or else he can do nothing: If he hides the Sin, or lesseneth it, he is faulty: If he leaves it still upon us, we die: He must then take our Iniquity to himself, make it his own, and so deliver us. For having thus taken the Sin upon himself, as he lawfully may, and lovingly doth, for we are Members of his Body, (so 'tis his Hand, 'tis his Foot, 'tis his Ear that hath sinned:) It followeth that we live, if he lives, and who can desire more. This then must be thorowly considered, if ever we will have Comfort in a day of Trouble and Distress for Sin.

And thus far there is, in some kind, a harmony betwixt his being a *Sacrifice*, a *Priest* and an *Advocate*; as a *Sacrifice* our Sins were laid upon him, *Isa.* 53. as a *Priest* he beareth them, *Exod.* 28. 38. and as an *Advocate* he acknowledgeth them to be his own, *Psal.* 69. 5. Now, having acknowledged them to be his own, the Quarrel is no more 'twixt us and Satan: For the Lord Jesus has espoused our Quarrel, and made it his. All then that we, in this matter, have to do, is, to stand at the Bar, by Faith among the Angels, and see how the business goes. O Blessed God! What a Lover of Mankind art thou, and

how gracious is our Lord Jeſus, in his thus managing matters for us?

2. The Lord Jeſus having thus taken our Sins upon himſelf, next pleads his own Goodneſs to God, on our Behalf: Saying, *Let not them that wait on thee, O Lord God of Hoſts, be aſhamed for my Sake: Let not thoſe that ſeek thee, be confounded for my Sake, O God of Iſrael. Becauſe for thy Sake I have born Reproach: Shame hath covered my Face, Pſal.* 69. 6, 7, Mark, let them not be aſhamed for my Sake, let them not be confounded for my Sake. Shame and Confuſion, are the Fruits of Guilt, or of a Charge for Sin, *Jer.* 3. 25. and are but an enterance into Condemnation, *Dan.* 12. 2. *Joh.* 5. 29. But behold, how Chriſt pleads, ſaying, Let not that be, for my Sake, for the Merit of my Blood, for the Perfection of my Righteouſneſs, for the Prevalency of my Interceſſion, *Let them not be aſhamed for my Sake, O Lord God of Hoſts.* And let no Man object, becauſe this Text is in the Pſalms, as if it were not ſpoke by the Prophet, of Chriſt; for, both *John* and *Paul*, yea, and Chriſt himſelf, do make this Pſalm a Prophecy of him: Compare *ver.* 9. with *Joh.* 2. 17. and *ver.* 9, with *Rom.* 15. 3. And *ver.* 21. with *Matth.* 27. 48. and *Mat.* 15. 25.

But is not this a wonderful thing, That Chriſt ſhould firſt take our Sins, and account them

them his own; and then plead the value and worth of his whole self, for our Deliverance? For, by these Words [*for my Sake,*] he pleadeth his own self, his whole self, and all that he is and has: And thus he puts us in good Estate again, tho our Cause was very bad.

To bring this down to weak Capacities, Suppose a Man should be indebted twenty thousand Pounds, but has not twenty thousand farthings wherewith to pay; And suppose also, that this Man be arrested for this Debt, and that the Law also, by which he is sued, will not admit of a penny bate: This Man may yet come well enough off, if his *Advocate*, or *Attorney* will make the Debt his own, and will, in the Presence of the Judges, out with his Bags and pay down every Farthing. Why this is the way of our *Advocate*. Our Sins are called Debts, *Matth.* 6. 12. we are sued for them at the Law, *Luk.* 12. 59. and the Devil is our Accuser; but behold, the Lord Jesus comes out with his Worthiness, pleads it at the Bar, making the Debt his own, *Mark* 12. 42. 2 *Cor.* 3. 5. and saith, now *let them not be ashamed, for my Sake, O Lord God of Hosts; let them not be confounded for my Sake, O God of Israel.* And hence, as he is said to be an *Advocate*, so he is said to be a *Propitiation*, or a mends-Maker, or one that appeaseth the Justice of God for our Sins, *If*

any Man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our Sins.

And who can now object against the Deliverance of the Child of God? God cannot; for he for Christ's Sake, according as he pleaded, hath forgiven us all Trespasses, Col. 2. 13. Eph. 4. 32. The Devil cannot; his Mouth is stopp'd as is plain in the Case of *Joshua, Zech.* 3. The Law cannot, for that approveth of what Christ has done. This then is the way of Christ's pleading.

You must know, That when Christ pleads with God, he pleads with a just and righteous God, and therefore he must plead Law and nothing but Law: And this he pleaded in both these Pleas. First, in confessing of the Sin, he justified the Sentence of the Law, in pronouncing of it evil, and then in his laying of himself, his whole self, before God, for that Sin he vindicated the Sanction, and Perfection of the Law. Thus therefore he magnifies the Law and makes it Honorable, and yet brings off his Client, safe and sound in the view of all the Angels of God.

Thirdly, the Lord Jesus, having thus taken our Sins upon himself, and presented God with all the Worthiness that is in his whole self, for them, in the next place, he calleth for Justice, or a just Verdict upon the Satisfaction

to

faction he hath made to God and to his Law. Then Proclamation is made in open Court saying take away the filthy Garments from him, from him that hath offended, and cloath him with Change of Raiment, *Zech.* 3.

Thus the Soul is preserved that hath sinned; thus the God of Heaven is content that he should be saved; thus Satan is put to Confusion, and Jesus applauded and cried up by the Angels of Heaven, and by the Saints on Earth.

Thus have I shewed you how Christ doth *Advocate* it with God, and his Father, for us, and I have been the more particular in this, because the Glory of Christ, and the Comfort of the Dejected, is greatly concerned, and wrapt up in it. Look then to Jesus, if thou hast sinned; to Jesus, as an *Advocate* pleading with the Father for thee: Look to nothing else, for he can tell how, and that by himself, to deliver thee: yea, and will do it, in a way of Justice, which is a Wonder, and to the Shame of Satan; which will be his Glory, and also to thy compleat Deliverance, which will be thy Comfort and Salvation.

But to pass this, and to come to the Second thing, which is, to shew you, *how the Lord Jesus manages this his Office of an* Advocate, *before his Father, against the Adversary*: For he pleadeth with the Father, but pleadeth against

gainſt the Devil; he pleadeth with the Father, Law and Juſtice; but againſt the Adverſary he letteth out himſelf.

I ſay as he pleadeth againſt the Adverſary, ſo he enlargeth himſelf, with Arguments, over and beſides thoſe which he pleadeth with God his Father.

Nor is it meet, or needful, that our *Advocate*, when he pleads againſt Satan, ſhould ſo limit himſelf to matter of Law, as when he pleadeth with his Father. The Saint by ſinning oweth Satan nothing, no Law of his is broken thereby, why then ſhould he plead for the ſaving of his People, juſtifying Righteouſneſs to him?

Chriſt, when he died, died not to ſatisfie Satan, but his Father; not to appeaſe the Devil, but to anſwer the Demands of the Juſtice of God, nor did he Deſign when he hanged on the Tree, to triumph over his Father, but over Satan. He redeemed us therefore from the Curſe of the Law, by his Blood, *Gal.* 3. 13. and from the Power of Satan, by his Reſurrection, *Heb.* 2. 14. He delivered us from righteous Judgment by Price, and Purchaſe; but from the Rage of Hell by Fight and Conqueſt.

And, as he acted thus diverſly in the Work of our *Redemption*; even ſo he alſo doth in the Execution of his *Advocate's* Office. When he

he pleadeth with God, he pleadeth so: And when he pleadeth against Satan he pleadeth so. And how he pleadeth with God, when he dealeth with Law and Justice, I have shewed you; and now I will shew you how he pleadeth, before him, against the Accuser of the Brethren.

First, He pleads against him *the well-Pleasedness* that his Father has in his Merits, saying, *This shall please the Lord.* Or this doth, or *will* please the Lord, better than any thing that can be propounded, *Psal.* 69. 31. Now this Plea being true, as it is, being established upon the *liking* of God Almighty: Whatever Satan can say, to obtain our everlasting Destruction, is without Ground, and so, unreasonable. *I am well pleased*, saith God, *Mat.* 3. 17. and again, *The Lord is well pleased for* [*his*] *Christ's Righteousness Sake*, *Isa.* 42. 21. All that enter Actions against others, pretend that wrong is done, either against themselves, or against the King. Now Satan will never enter an Action against us in the Court *above*, for that wrong by us has been done to *himself*, he must pretend then, that he sues us for that Wrong has by us been done to our King. But behold, we have an *Advocate* with the Father, and he has made *Compensation* for our Offences: He gave himself for our Offences. But still Satan maintains his Suit, and our God saith he is well pleased

with us for this *Compensation* Sake, yet he will not leave off his Clamor. Come then, says the Lord Jesus, the Contention is not now against my People, but my self, and about the Sufficiency of the Amends that I have made for the Transgressions of my People. But he is near that justifieth me, that *approveth* and *accepteth* of my Doings, *Therefore shall I not be confounded.* Who is mine Adversary? let him come near me. *Behold, the Lord God will help me, Isa.* 50. 7, 8, 9. Who is he that condemneth me? *Lo, they shall all* (were there ten thousand times as many more of them) *wax old as a Garment, the Moth shall eat them up.* Wherefore, if the Father saith *Amen* to all this, as I have shew'd already that he hath, and doth, the which also further appeareth, because the Lord God has called him the *Saviour* the *Deliverer* and the *Amen*: What follows, but that a Rebuke should proceed from the Throne against him? And this, indeed, our *Advocate* calls for, from the Hand of his Father; saying, O Enemy, *The Lord rebuke thee*: Yea he doubles this Request, to the Judge, to intimate his Earnestness for such a Conclusion, or to shew that the Enemy shall surely have it, both from our *Advocate* and from him, before whom Satan has so grievously accused us, *Zech.* 3.

For what can be expected to follow from such

such an Issue in Law as this is, but sound and severe snibs, from the Judge, upon him that hath thus troubled his Neighbour and that hath, in the Face of the Country, cast Contempt upon the highest act of Mercy, Justice, and Righteousness, that ever the Heavens beheld? And all this is true, with reference to the Case in Hand; wherefore, *The Lord rebuke thee*, is that which, in Conclusion, Satan must have for the Reward of his Works of Malice, against the Children, and for his contemning of the Works of the Son of God.

Now, our *Advocate* having thus established, by the Law of Heaven, his Plea with God, for us, against our Accuser, there is way made for him to proceed, upon a Foundation that cannot be shaken: Wherefore he proceedeth in his Plea, and further urges against this Accuser of the Brethren,

Secondly, *God's Interest in this People*, and prayeth that God would remember that. *The Lord rebuke thee, O Satan; the Lord that hath chosen* Jerusalem *rebuke thee.* True, the Church, the Saints, are despicable in the World, wherefore Men do think to tread them down. The Saints are also weak in Grace, but have *Corruptions*, that are strong, and therefore Satan, the God of this World, doth think to tread them down: But the

Saints

Saints have a God, the living, the eternal God, and therefore they shall not be trodden down. Yea, *They shall be holden up; for God is able to make them stand*, Rom. 14. 4.

It was *Haman*'s mishap, to be ingaged against the *Queen*, and the Kindred of the Queen. 'Twas that that made him he could not prosper; that brought him to Contempt and the Gallows. Had he fought to ruin another People, probably he might have brought his Design to a desired Conclusion: But his *compassing* the Death of the Queen spoiled all. Satan also, when he fighteth against the Church, must be sure to come to the worst; For God has a Concern in that: Therefore it is said, *The Gates of Hell shall not prevail against it*; but this hindreth not but that he is permitted to make almost what Spoils he will, of those that belong not to God: Oh! how many doth he accuse and soon get out from God, against them, a Licence to destroy them? As he served *Ahab* and many more. But this I say, is a very great Block in his Way, when he medleth with the Children: God has an Interest in them. *Hath God cast away his People? God forbid!* Rom. 11. 1, 2. The Text intimates, That they, for Sin, had deserved it, and that Satan would fain have had it been so. But God's Interest in them, preserved them: *God hath not cast*

away

away his People which he fore-knew. Wherefore, when Satan accuseth them before God in Christ, as he pleadeth his own Worth and Merit; pleadeth also against him, *that* Interest that God has in them.

And, tho this to some may seem but an indifferent Plea; for what Ingagement lieth, may they say upon God to be so much concerned with them: for they sin against him; and often provoke him most bitterly? Besides, in their best State they are altogether Vanity, and a very thing of nought. What's Man, (sorry Man) that thou art mindful of him, or that thou shouldest so be?

I answer, tho there lieth no Ingagement upon God, for any Worthiness that is in Man, yet there lieth a great deal upon *God*, for the Worthiness that is in himself. God has ingaged himself with his, having chosen them to be a People to himself. And by this means they are so secured from *all* that *all* can do against them; that the Apostle is bold, upon this very Account, to challenge all despite to do its worst against them; saying, *who shall lay any thing to the Charge of God's Elect? Rom.* 8. 33. Who? Saith Satan, Why that will I. Ay saith he, but who can do it and prevail? *It is God that justifieth, who is he that condemneth? ver.* 34. By which Words, the Apostle clearly declareth, That Charges against the Elect,

Elect, tho they may be brought against them, must needs prove ineffectual, as to their Condemnation; 'cause their Lord God still will justifie *for that Christ has died for them.*

Besides, a little to enlarge. The Elect are bound to God by a *seven*-fold Cord, and a *three*-fold one is not quickly broken.

First, Election is eternal, as God himself, and so without Variableness, or Shadow of Change. And hence it is called an eternal Purpose, and a Purpose of God that must stand, *Eph.* 3. 11. *Rom.* 9. 11.

Secondly, Election is absolute, not conditional. And therefore cannot be overthrown by the Sin of the Man who is wrapt up therein. No Works foreseen to be in us, was the Cause of God's chusing of us: No Sin in us shall frustrate or make Election void. Who shall lay any thing to the Charge of God's Elect? *It is God that justifieth, Rom.* 9. 11. *chap.* 11. 6, 7.

Thirdly, By the Act of Election the Children are *involved*, *wrapt* up, and *covered* in Christ (he hath chosen us in him) not in our selves, not in our Vertues, no not for, or because of any thing, but of his own Will, *Eph.* 1. 4, 5, 6, 7, 8, 9.

Fourthly, Election includeth in it a permanent Resolution of God to glorifie his Mercy on the Vessels of Mercy, *Thus* fore-

ordained

ordained unto Glory, *Rom.* 9. 15, 18, 23.

Fifthly, By the Act of electing Love it is concluded, that all things whatsoever, shall work together for the Good of them *whose Call* to God, is the Fruit of *this* Purpose; this eternal Purpose of God, *Rom.* 8. 28, 29, 30.

Sixthly, The Eternal Inheritance is, by a Covenant of free and unchangeable Grace, made over to those *thus* chosen. And to secure them from the Fruits of Sin, and of the Malice of Satan it is sealed by this our *Advocate*'s Blood as he is Mediator of this Covenant: Who also is become surety to God for them, to wit, to see them forth-coming at the great Day, and to set them then safe and sound before his Fathers Face after the Judgment is over, *Rom.* 9. 24. *Heb.* 9. 15. *chap.* 7. 22. *chap.* 13. 20. *chap.* 9. 17, 18, 19, 20, 21, 22, 23, 24. *Joh.* 10. 28, 29.

Seventhly, By this Choice, Purpose, and Decree, the Elect, the concerned therein, have allotted them by God, and laid up for them *in* Christ, a Sufficiency of Grace, to bring them, through all Difficulties, to Glory. Yea and they; every one of them, after the first Act of Faith, the which also they shall certainly attain, (because wrapt up in the Promise for them) are to receive the earnest and first Fruits thereof into their Souls, 2 *Tim.* 1. 9. *Acts* 14. 22. *Eph.* 1. 4, 5, 13, 14.

Now,

Now, put all these things together, and then feel if there be not weight in this Plea of Christ against the Devil. He pleads God's Choice and Interest in his Saints against him, an Interest that is secured by the Wisdom of Heaven; by the Grace of Heaven; by the Power, Will, and Mercy of God in Christ. An Interest in which all the three Persons in the God-head have engaged themselves, by mutual Agreement and Operation, to make good when Satan has done his *All*. I know there are some that object against this Doctrine, as false: But such perhaps are ignorant of some things else as well as of this. However they object against the Wisdom of God, whose truth it is, and against Christ our *Advocate*, whose Argument, as he is such, it is, yea, they labour, what in them lieth to wrest that Weapon out of his Hand, with which he so cudgelleth the Enemy, when, as *Advocate*, he pleadeth so effectually against him for the rescuing of us from the Danger of Judgement: Saying: *The Lord rebuke thee, O Satan, even the Lord that hath chosen* Jerusalem, *rebuke thee.*

Secondly, As Christ, as *Advocate*, pleads against Satan, the Interest that his Father hath in his chosen. *So also he pleads against him, by no less Authority, his own Interest in them. Holy Father, saith he keep through thine own Name those whom thou hast given me.* Joh. 17. 11.

11. Keep them while in the World, from the Evil, the Soul-damning Evil of it. These Words are directed to the Father, but they are levelled against the Accusations of the Enemy, and were spoken *here*, to shew what Christ will do for his, against our Foe, when he is *above*. How, I say, he will urge, before his Father his own Interest in us, against Satan, and against all his Accusations when he brings them to the Bar of God's Tribunal with Design to work our utter Ruin. And is there not a great deal in it? As if Christ should say, Father, my People have an Adversary who will accuse them for their Fault before thee; but I will be their *Advocate*, and, as I have bought them of thee, I will plead my Right against him, *Joh.* 10. 28. Our English Proverb is, *Interest will not lye.* Interest will make a man do that which otherwise he would not. How many thousands are there for whom Christ doth not so much as once open his Mouth, but leaves them to the Accusations of Satan, and to *Ahab*'s Judgment, nay a worse, because there is none to plead their Cause? And why doth not he concern himself with them, but because he is not interested in them? *I pray not for the World, but for those thou hast given me, for they are thine, And all mine are thine, and I am glorified in them*, *Joh.* 17. 9, 10.

Suppose

Suppoſe ſo many Cattel in ſuch a Pound, and one goes by, whoſe they are not; doth he concern himſelf? No, he beholds them and goes his way. But ſuppoſe that at his Return he ſhould find his own Cattel in that Pound; would he now carry it toward them as he did unto the other? No, no. He has Intereſt here: they are his that are in the Pound: Now he is concerned, now he muſt know who put them there, and for what Cauſe too they are ſerved as they are. And if he finds them rightfully there, he will fetch them thence by Ranſom; but if wrongfully he will replevy them, and ſtand a Tryal at Law with him that has thus illegally pounded his Cattel.

And thus it is 'twixt Jeſus Chriſt and his, he is intereſted in them, the Cattel are his *own, his own Sheep, Joh.* 10. 3, 4. but pounded by ſome other by the *Law*, or by the *Devil.* If pounded by the Law, he delivereth them by Ranſom; if pounded by the Devil, he will replevy them, ſtand a Tryal at Law for them, and will be againſt their Accuſer, their *Advocate* himſelf. Nor can Satan withſtand his Plea, though he ſhould againſt them join Argument with the Law, for as much as has been prov'd before, he can and will by what he has to produce and plead of his own, ſave his from all Treſpaſſes, Charges, and Accuſations.

Accusations. Besides all Men know that a Man's proper Goods are not therefore forfeited, because they commit many, and them too great Transgressions. *And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

Now the Strength of this Plea thus grounded upon Christ's Interest in his People, is great: And hath many weighty Reasons on it's side, as,

First, *They are mine*: Therefore in Reason at my Disposé not at the Disposé of an Adversary. For while a thing can properly be called mine, no Man has therewith to do but my self; nor doth (a Man, nor) Christ lose his Right to what he has by the Weakness of that thing which is his proper Right. He therefore as an *Advocate*, pleadeth Interest; his *own* Interest in his People, and Right must with the Judge of all the Earth take Place. *Shall not the Judge of all the* Earth do right? *Gen.* 18. 25.

Secondly, *They cost him dear*, and that which is *dear* bought is not easily parted with, 1 Cor. 6. 20. They were bought with his Blood, *Eph.* 1. 7. 1 *Pet.* 1. 18, 19. they were given him for his Blood, and therefore are *dear* Children, *Eph.* 5. 1. For they are his by the highest Price. And this Price he as *Advocate* pleadeth against the Enemy of our Salvation:

vation: Yea I will add, they are his, because he gave his *All* for them, 2 *Cor.* 8. 9. when a Man shall give his *All* for *this* or *that*, then that which he so hath purchased, is become his *All*. Now Christ has given his *all* for us, he made himself poor for us, *Eph.* 1. 23. Wherefore we are become his *All*, his *Fulness*, and so the Church is called. Nay further. Christ likes well enough of his Purchace, though it hath cost him his *All*. *The Lines*, says he, *are fallen to me in pleasant Places, I I have a goodly Heritage, Psal.* 16. Now put all these things together, and there is a strong Plea in them. *Interest*, *such* an Interest, will not be easily parted with. But this is not all; for,

Thirdly, As they cost him *dear*, so he hath made them *near* to himself, *near* by way of Relation. Now that which did not only cost dear, but that by way of Relation is made so: That a Man will plead heartily for. Said *David* to *Abner*, *Thou shalt not see my Face, except thou first bring* Michal Saul's *Daughter, when thou comest to see my Face*, 2 *Sam.* 3. 13, 14. *Saul*'s Daughter cost me *dear*; I bought her with the jeopardy of my Life: *Saul*'s Daughter is *near* to me, she is my beloved Wife. He pleaded hard for her because she was *dear* and *near* unto him.

Now, I say, the same is true in Christ. His

His People cost him *dear*, and he hath made them *near* unto him; wherefore, to plead Interest in them, is to hold by an Argument that is strong.

1. They are his Spouse, and he hath *made* them so. They are his *Love*, his *Dove*, his *Darling*, and he *accounts* them so. Now should a wretch attempt in open Court to take a Man's Wife away from him, how would this cause the Man to plead! Yea, and what Judge, that is just, and knows that the Man has this Interest in the Woman pleaded for, would yield to, or give a Verdict for the Wretch against the Man, whose Wife the Woman is? Thus Christ in pleading Interest, in pleading [thou gavest them me] pleads by a strong Argument; an Argument that the Enemy cannot invalidate. True, were Christ to plead this before a *Saul*, 1 *Sam.* 25. 44. or before *Sampson*'s Wives Father, the *Philistian*, *Judg.* 14. 20. perhaps such treacherous Judges would give it against all Right. But I have told you the Court in which Christ pleads, is the Highest and the Justest, and that from which there can be no Appeal. Wherefore Christ his Cause; and so, the Cause of the Children of God, must be tryed before their Father, from whose Face to be sure, just Judgment shall proceed. But,

2. As they are called his Spouse, so they

are called his *Fleſh*, and Members of his Body, 1 *Cor.* 12. 27. Now, ſaid *Paul* to the Church, *Ye are the Body of Chriſt and Members in particular*, *Eph.* 5. 30. This Relation alſo makes a Man plead hard. Were a Man to plead for a Limb, or a Member of his own, how would he plead! What Arguments would he uſe! and what Sympathy and feeling would his Arguments flow from!

I cannot loſe a Hand, I cannot loſe a Foot, cannot loſe a Finger: Why, Saints are Chriſt's Members, his Members are of himſelf. With what Strength of Argument would a Man plead the *Neceſſaryneſs* of his Members to him, and the *Unnaturalneſs* of his Adverſary in ſeeking the Deſtruction of his Members, and the Deformity of his Body. Yea, a Man would ſhuck, and cringe, and weep, and intreat, and make Demurrs and Halts, and Delays to a thouſand Years (if poſſible) before he would loſe his Members, or any one of them.

But I ſay, how would he *plead*, and *Advocate* it, for his Members, if Judge, and Law, and Reaſon, and Equity were all on his ſide; and if by the Adverſary there could be nothing urged, but that againſt which the *Advocate* had long before made Proviſion for the effectual Overthrow thereof? And all this is true as to the Caſe that lies before us.

Thus

Thus we see what Strength there lieth in this second Argument that our *Advocate* bringeth for us against the Enemy. They are his Flesh and Bones, his Members: He cannot spare them: He cannot spare *this*, because; nor *that*, because; nor *another* because; nor *any* because they are his Members. As such they are *lovely* to him, as such they are *useful* to him, as such they are an *Ornament* to him: Yea, tho in themselves they are feeble, weak, and through Infirmity much disabled from doing as they should. Thus *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* But,

Fourthly, As Christ, as *Advocate*, pleads for us against Satan, his Fathers Interest in us, and his own: So he pleadeth against him that Right and property that he hath in Heaven to give it to whom he will. He has a Right to Heaven, as Priest and King; it is his also by Inheritance. And since he will be so good a *Benefactor* as to bestow this House on some Body; but not for their Deserts, but not for their Goodness: And since again he has to that end spilt his Blood for, and taken a Generation into Covenant-Relation to him that it *might* be bestowed on them, it *shall* be bestowed on them: And he will plead this if there be need, if his People sin and if their Accuser seeks, by their Sin, their

Ruin and Deſtruction. *Father, ſaith he, I will that thoſe whom thou haſt given me, be with me where I am, that they may behold my Glory, Joh.* 17. 24. Which thou haſt given me. Chriſt's Will, is the Will of Heaven, the Will of God; ſhall not Chriſt then prevail?

I will, ſaith Chriſt; I will, ſaith Satan: But whoſe Will ſhall ſtand? 'Tis true, Chriſt in the Text ſpeaks more like an *Arbitrator* than an *Advocate*: More like a Judge than one pleading at a Bar. I *will* have it ſo, I judge that ſo it ought to be and muſt. But there is alſo ſomething of Plea in the Words both before his Father, and againſt our Enemy. And therefore he ſpeaketh like one that can plead and determine alſo, yea like one that has Power ſo to do. But ſhall the Will of Heaven ſtoop to the Will of Hell? Or the Will of Chriſt to the Will of Satan? Or the Will of Righteouſneſs to the Will of Sin? Shall Satan, who is God's Enemy, and whoſe Charge wherewith he chargeth us for Sin, and which is grounded not upon Love to Righteouſneſs, but upon Malice againſt God's Deſigns of Mercy againſt the Blood of Chriſt, and the Salvation of his People: I ſay, ſhall this Enemy and this charge prevail with God againſt the well-grounded Plea of Chriſt, and againſt the Salvation of God's Elect! and ſo keep us out of Heaven? No, no, Chriſt will have

have it otherwise. He is the great *Donator*, and his Eye is good. True, Satan was turned out of Heaven for that he sinned *there*, and we must be taken into Heaven tho we have sinned *here*; this is the Will of Christ and as *Advocate* he pleads it against the Face and Accusation of our Adversary. Thus, *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* But,

Fifthly. As Christ, as *Advocate* pleadeth for us against Satan, his Father's Interest in us and his own; and pleadeth also what Right he has to dispose of the Kingdom of Heaven: So he pleadeth against this Enemy, that Malice and Enmity that is in *him*, and upon which chiefly his Charge against us is grounded, to the Confusion of his Face. This is evident from the title that our *Advocate* bestows upon him while he pleads for us against him. *The Lord rebuke thee, O Satan*; O Enemy saith he. For *Satan* is an Enemy, and this Name given him signifies so much. And *Lawyers*, in their Pleas, can make a great Matter of such a Circumstance as this, Saying, My Lord, we can prove that what is now pleaded against the Prisoner at the Bar, is of meer Malice and Hatred, that has also of a long time lain burning and raging in his Enemy's Breast against him. This I say will greatly weaken the Plea and Accusation of an Enemy.

But, ſays, Jeſus Chriſt, Father, here is a Plea brought in againſt my *Joſhua* that cloaths him with filthy Garments: But it is brought in againſt him by an Enemy, by an Enemy in the *Superlative* or higheſt Degree. One that hates Goodneſs worſe than he, and that loveth Wickedneſs more than the Man againſt whom at this time he has brought ſuch an heinous Charge. Then leaving with the father the Value of his Blood for the Accuſed, he turneth him to the Accuſer and pleads againſt him as an Enemy. *O Satan!* Thou that accuſeſt my Spouſe, my Love, my Members, art, *Satan*, an Enemy: But it will be *Objected*, *That the things charged are true* Grant it. Yet what Law takes Notice of the Plea of one who doth profeſſedly act as an Enemy, becauſe 'tis not done of Love to Truth, and Juſtice, and Righteouſneſs, nor intended for the Honour of the King, nor for the good of the Proſecuted; but to gratifie Malice, and Rage and meerly to kill and deſtroy. There is therefore a great deal of Force, and Strength in an *Advocate*'s pleading of ſuch a Circumſtance againſt an Accuſer: Specially when the Crimes now charged are thoſe and only thoſe for which the Law in the due execution of it has been ſatisfied before, wherefore now a Lawyer has *double* and *treble* ground of Matter to plead for his Client againſt his Enemy.

Enemy. And this Advantage against him has Jesus Christ.

Besides, 'tis well known that Satan as to us, is the original Cause of those very Crimes for which he accuses us at the Bar of God's Tribunal. Not to say any thing of how he cometh to us, sollicites us, tempts us, flatters us, and always (in a manner) lies at us to do those wicked things, for which he so hotly pursues us to the Bar of the Judgment of God. For tho 'tis not meet for us thus to plead, to wit, laying that Fault upon Satan but rather upon our selves; yet our *Advocate* will do it, and make work of it too before God. *Simon, Simon, Satan has desired to have thee, that he might sift thee as Wheat, but I have pray'd for thee that thy Faith fail not, Luk.* 22. 31. 32. He maketh here mention of Satan's *Desires*, by way of Advantage against him; and doubtless so he did in his Prayer with God for *Peter*'s Preservation. And what he did *here*, while on Earth, as a Saviour in general, that he doth now in Heaven as a Priest, and an *Advocate* in special.

I will further suppose that which may be supposed, and that which is suitable to our Purpose. Suppose therefore that a Father that has a Child whom he loveth, but the Child has not half that Wit that some of the Family hath; (and I am sure that we have

less Wit than Angels) and suppose also that some bad minded Neighbour, by tampering with, tempting of, and by unwearied Sollicitations should prevail with this Child to steal something out of his Father's House, or Grounds, and give it unto him: And this he doth on purpose to set the Father against the Child. And suppose again that it comes to the Fathers Knowledge that the Child through the Allurements of such an one has done *so* and *so* against his Father; Will he therefore disinherit this Child? Yea suppose again that he that did tempt this Child to steal should be the first that should come to accuse this Child to its Father, for so doing, would the Father take Notice of the Accusation of such an one: No verily; we, that are evil, can do better than so. How then should we think, That the God of Heaven should do such a thing, since also we have a Brother that is wise, and that will, and can plead the very Malice of our Enemy, that doth to us all these things, against him, for our Advantage? I say, this is the Sum of this fifth Plea of Christ our *Advocate*, against Satan. *O Satan*, says he, Thou art an Enemy to my People, thou pleadest not out of Love to Righteousness, nor to reform, but to destroy my Beloved, and Inheritance. The Charge wherewith thou chargest my People,

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is thine own, *Joh.* 8. 44. not only as to a matter of Charge; but the things that thou accusest them of, are thine; Thine, in the Nature of them: Also thou hast tempted, allured, flattered and daily laboured with them, to do that, for which, now, thou so willingly wouldest have them destroyed. Yea, all this hast thou done of Envy to my Father; and to Godliness; of Hatred to me and my People, and that thou mightest destroy others besides, 1 *Chron.* 21. 1. And now what can this Accuser say? Can he excuse himself? Can he contradict our *Advocate?* He cannot. He knows that he is a *Satan*, an Enemy, and, as an *Adversary*, has he sown his Tares among the Wheat, that it might be rooted up: But he shall not have his End, his Malice has prevented him, and so has the Care and Grace of our *Advocate*: The Tares therefore he shall have returned to him again, but the Wheat for all this shall be gathered into God's Barn, *Mat.* 13. 25, 26, 27, 28.

Thus therefore our *Advocate* makes Use, in his Plea against Satan, of the Rage and Malice that is the Occasion of the Enemies Charge, wherewith he accuseth the Children of God. Wherefore when thou readest these Words, [*O Satan*] say with thy self, Thus Christ *our Advocate* accuseth our Adversary

of Malice and Envy againſt God and Goodneſs, while he accuſeth us of the Sins which we commit, for the which we are ſorry, and Chriſt has paid a Price of Redemption: *And* (thus) *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* But,

Sixthly, Chriſt, when he pleads as an *Advocate* for his People in the Preſence of God, againſt Satan, *He can plead thoſe very Weakneſſes of his People, for which Satan would have them damned, for their Relief and Advantage. Is not this a Brand pluckt out of the Fire.* This is part of the Plea of our *Advocate* againſt *Satan* for his Servant *Joſhua*, when he ſaid, The Lord rebuke thee, *O Satan*, *Zech.* 3. 2. Now to be a *Brand* pluckt out of the Fire, is to be a Saint impared, weakned, defiled, and made imperfect by Sin. For ſo alſo the Apoſtle means when he ſaith, *And others ſave with Fear, pulling them out of the Fire; hating even the Garment ſpotted by the Fleſh, Jude* 23. By *Fire*, in both theſe Places we are to underſtand Sin: For that *it* burns and conſumes as Fire, *Rom.* 1. 27. Wherefore a Man is ſaid to *burn*, when his Luſts are ſtrong upon him; and to *burn in Luſts* to others, when his wicked Heart runs wickedly after them, 1 *Cor.* 7. 9.

Alſo when *Abraham* ſaid, *I am but Duſt and Aſhes*,

Ashes, *Gen.* 18. 27. he means, he was but what Sin had left: Yea he had something of the Smutch and besmearings of Sin yet upon him. Wherefore it was a Custom with *Israel*, in Days of old, when they set Days apart for Confession of Sin, and Humiliation for the same, to sprinkle themselves with, or to wallow in Dust and Ashes, *Est.* 4. 1, 3. *Jer.* 6. 26. *Job* 30. 9. *chap.* 42. 6. as a token that they did confess, that they were but what Sin had left, and that they also were defiled, weakned and polluted by it.

This then is the next Plea of our goodly *Advocate* for us. *O Satan*, *This is a Brand plucked out of the Fire.* As who should say, thou objectest against my Servant *Joshua*, That he is *black* like a Coal, or that the Fire of Sin, at times, is still burning in him. And what then, the Reason why he is not totally extinct as tow, is not thy Pity, but my Father's Mercy to him: I have plucked him out of the Fire, yet not so out, but that the smell thereof is yet upon him; and my Father and I, we consider his Weakness, and pity him. For since he is as a Brand pulled out; can it be expected by my Father or me, that he should appear before us as clear, and do our biddings as well as if he had never been there? *This is a Brand plucked out of the Fire*, and must be considered as such, and must be born with

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as ſuch, Thus, as *Mephiboſheth* pleaded for his Excuſe, *His Lameneſs*, 2 *Sam.* 19. 24, 25, 26. So Chriſt pleads the Infirm, and indigent Condition of his People, againſt Satan, *for their Advantage.*

Wherefore Chriſt, by ſuch Pleas as theſe for his People, doth yet further ſhew the Malice of Satan, (for all this *Burning* comes through him) yea, and by it he moveth the Heart of God to pity us, and yet to be gentle, and long ſuffering, and merciful to us. For Pity and Compaſſion are the Fruits of the yearning of God's Bowels towards us, while he conſidereth us as infirm and weak and ſubject to Slips and Stumbles, and Falls, becauſe of Weakneſs.

And that Chriſt our *Advocate* by thus pleading doth turn things to our Advantage, conſider,

1. That God is careful that through our Weakneſs our Spirits do not fail before him when he chides, *Iſa.* 57. 16, 17, 18.

2 He ſtays his rough Wind in the Day of his Eaſt Wind, *Iſa.* 27. 7, 8, 9. and debates about the Meaſure of Affliction, when for ſin we ſhould be chaſtened, leſt we ſhould ſink thereunder.

3. He will not ſtrictly mark what's done amiſs becauſe if he ſhould, we cannot ſtand, *Pſal.* 130. 3.

4. When

4. When he threatneth to strike, his Bowels are troubled, and his Repentings are kindled together, *Hos.* 11. 8, 9.

5. He will spin out his Patience to the utmost length, because he knows we are such Bunglers at doing, *Jer.* 9. 24.

6 He will accept of the *Will* for the *Deed*, because he knows that Sin will make our best Performances imperfect, 2 *Cor.* 8. 12.

7. He will count our little a very great deal, for that he knows we are so unable to do any thing at all, *Job* 1. 21.

8. He will excuse the *Souls* of his People, and lay the Fault upon their Flesh (which has greatest Affinity with Satan) if through Weakness and Infirmity we do not do as we should, *Mat.* 26. 41. *Rom.* 7.

Now, as I said, all these things happen unto us, both Infirmities and Pity, because, and for that we were once in the Fire, and for that the Weakness of Sin abides upon us to this Day. But none of this Favour could come to us, nor could we, by any Means, cause that our Infirmities should work for us *thus* advantageously: But that Christ our *Advocate* stands our Friend, and pleads for us as he doth.

But again, before I pass this over, I will, for the clearing of this, present you with a few more Considerations, which are of another

ther Rank: to wit that Chriſt our *Advocate*, as ſuch, makes mention of our Weakneſſes ſo againſt Satan, and before his Father, *as* to turn all to our Advantage.

1. We are *therefore* to be ſaved by Grace, becauſe, by Reaſon of Sin we are diſabled from keeping of the Law, *Deut.* 9. 5. *Iſa.* 64. 6.

2. We have given unto us the Spirit of Grace to help, becauſe we can do nothing that's good without it, *Eph.* 2. 5. *Rom.* 8. 26. *Ezek.* 16. 8.

3. God has put Chriſt's Righteouſneſs upon us to cover our Nakedneſs therewith, becauſe we have none of our own to do it withal, *Phil.* 3. 7, 8.

4. God alloweth us to ride in the Boſom of Chriſt to the Grave, and from thence in the Boſom of Angels to Heaven, becauſe our own Legs are not able to carry us th ther, *Iſa.* 40. 11. *chap.* 46. 4. *Pſal.* 67. 17. *Luk.* 16. 22.

5. God has made his Son our Head, our Prieſt, our *Advocate*, our Saviour, our Captain that we may be delivered from all the Infirmities, and all the *Fiends* that attend us and that plot to do us Hurt, *Eph.* 1. 22. *Col.* 1. 18. *Heb.* 7. 12.

6. God has put the fallen Angels into Chains, 2 *Pet.* 2. 4. *Rev.* 20. 1, 2. that they might not follow us too faſt, and has inlarg-

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ed us, *Psal.* 34. 7. and directed our Feet in the way of his Steps, that we may haste us to the strong Tower, and City of Refuge for Succour and Safety: And has given good Angels a Charge to look to us, *Heb.* 1 14.

7. God has promised, That we, at our counting days shall be spared, as a Man spareth his own Son that serves him, *Mal.* 3. 17.

Now, from all these things, it appears that we have Indulgence at God's Hand, and that our Weaknesses, as our Christ manages the Matter for us, are so far off from laying a Block or Bar in the Way to the Enjoyment of Favour, that, they also work for our good: Yea, and Gods Foresight of them, has so kindled his Bowels and Compassions to us, as to put him upon devising of such things for our Relief, which, by no means could have been, had not Sin been with us in the World: And had not the best of the Saints been as a Brand plucked out of the Burning.

I have seen Men (and yet they are worse than God) take most care of, and also best provide for those of their Children, that have been most infirm and helpless: (And our *Advocate* shall gather his Lambs with his Arm, and carry *them* in his Bosom.) Yea, and I know that there is such an Art in shewing and making mention of Weaknesses, as

shall

ſhall make the Tears ſtand in a Parents Eyes, and as ſhall make him ſearch to the bottom of his Purſe, to find out what may do his *Weakling* good. Chriſt alſo has that excellent Art, as he is an *Advocate* with the Father *for* us: He can ſo make mention of us, and of our Infirmities, *while* he pleads afore God, againſt the Devil, for us; that he can make the Bowels of the Almighty yearn towards us, and to wrap us up in their Compaſſions.

You read much of the pity, Compaſſion, and of the *yearning* of the Bowels of the mighty God towards his People: All which, I think, is kindled, and made burn towards us, by the pleading of our *Advocate*.

I have ſeen Fathers offended with their Children; but when a Brother has turned a skilful *Advocate*, the Anger has been appeaſed, and the means have been concealed. We read but little of this *Advocate*'s Office of Jeſus Chriſt; yet much of the Fruit of it is extended to the Churches. But as the *Cauſe* of Smiles, after Offences committed, is made manifeſt afterward; ſo at the Day when God will open all things, we ſhall ſee, how many times our Lord as an *Advocate* pleaded for us, and redeemed us by his ſo pleading into the injoyment of Smiles and Imbraces, who for Sin, but a while before, were under Frowns and Chaſtiſements. And

And thus much for the making out, how Christ doth manage his Office of being an *Advocate* for us with the Father. *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* And I shall come now to the *Third* Head, to wit, *To shew you more particularly, who they are, that have Jesus Christ for their* Advocate.

In my handling of this Head, I shall shew,

1. That this Office of an *Advocate*, differeth from that of a Priest, and how.

2. I shall shew you how far Christ extendeth this his Office of *Advocateship*. I mean in Matters concerning the People of God: And then,

3 I shall come more directly, to shew who they are that have Christ for their *Advocate*.

For the first of these, That this Office of Christ as an *Advocate*, differeth from that of a Priest. That he is a Priest, a Priest for ever, I heartily acknowledge: But that his *Priesthood* and *Advocateship* should be one and the self-same Office, I cannot believe.

1. *Because they differ in Name.* We may as well say a *Father*, as such, is a *Son*; or, That *Father*, and *Son* is the *self same* Relation; as, say a Priest and an *Advocate*, as to Office, are but one and the same thing. They differ in Name as much as *Priest* and *Sacrifice*

crifice do. A *Prieſt* is one, and a *Sacrifice* is another; and tho Chriſt is *Prieſt*, and *Sacrifice* too; yet as a *Prieſt* he is not a *Sacrifice*, nor as a *Sacrifice*, a *Prieſt*.

2. As they differ in *Name*, ſo they differ in the *Nature* of Office. A *Prieſt* is to ſlay a *Sacrifice*, an *Advocate* is to plead a *Cauſe*. A *Prieſt* is to offer his *Sacrifice*, to the end, that by the Merit thereof, he may appeaſe: An *Advocate* is to *plead*, to *plead* according to Law. A *Prieſt* is to make Interceſſion by Virtue of his *Sacrifice*, an *Advocate* is to *plead* Law, becauſe Amends is made.

3. As they differ in *Name*, and *Nature*, ſo they alſo differ as to their *Extent*. The Prieſthood of Chriſt extendeth it ſelf to the whole of God's Elect; whether called or in their Sins: But Chriſt as *Advocate* pleadeth only for the Children.

4. As they differ in *Name*, in *Nature*, and *Extent*, ſo they differ as to the Perſons, with whom they have to do. We read not any where that Chriſt, as *Prieſt*, has to do with the Devil, as an Antagoniſt: But as an *Advocate* he hath.

5. As they differ in theſe, ſo they differ as to the Matters about which they are imployed. Chriſt as Prieſt concerns himſelf with every wry thought, and alſo with the leaſt Imperfection or Infirmity that attends our moſt holy

holy things; but Christ as *Advocate* doth not so, as I have already shewed.

6. So that Christ, as *Priest*, goes before, and Christ, as an *Advocate*, comes after; Christ as Priest, continually interceeds, Christ as *Advocate*, in Case of great Transgression, pleads: Christ as *Priest* has need to act always; but Christ, as *Advocate*, sometimes only. Christ, as *Priest*, acts in times of Peace; but Christ, as *Advocate*, in times of Broils, Turmoils and sharp Contentions. Wherefore Christ, as *Advocate*, is, as I may call him, *a Reserve*. And his time is then to arise, to stand up and plead, when *his* are cloathed with some filthy Sin, that of *late*, they have fallen into, as *David*, *Joshua*, or *Peter*. When some such thing is committed by them, as ministreth to the Enemy a shew of Ground, to question the truth of their Grace. Or when 'tis a Question, and to be bebated, whether it can stand with the Laws of Heaven, with the Merits of Christ, and the Honour of God that such an one should be saved? *Now* let an *Advocate* come forth, *now* let him have time to plead, for this is a fit Occasion, for the Saints *Advocate* to stand up to plead for the Salvation of his People. But,

Secondly, I come next to shew you, How far this Office of an *Advocate* is extended.

I hinted at this before, ſo now ſhall be the more brief.

1. By this Office, he offereth no Sacrifice, he only as to Matter of Juſtice, pleads the Sacrifice offered.

2. By this Office, he obtains the Converſion of none: He only thereby, ſecureth the converted from the Damnation, which their Adverſary, for Sins after Light and Profeſſion endeavoureth to bring them to.

3. By this Office he prevents not temporal Puniſhment: But by it, he chiefly preſerveth the Soul from Hell.

4. Be this Office, he brings in no juſtifiing Righteouſneſs for us; he only, thereby, prevaileth to have the Diſpoſe of that brought in by himſelf, as *Prieſt*, for the juſtifiing of thoſe by a new, and freſh Act, who had made their Juſtification doubtful by new Falls into Sin. And this is plain in the Hiſtory of our *Joſhua*, *Zech.* 3. o often mentioned before.

5. As *Prieſt* he hath obtained eternal Redemption for us; and as *Advocate* he by Law maintaineth our Right thereto, againſt the Devil and all his Angels.

I come now to ſhew you, *Who they are that have Jeſus Chriſt for their* Advocate. And this I ſhall do firſt more generally, and then ſhall be more particular and diſtinct about

First

First, more generally. They are all the truly Gracious; those that are the Children by Adoption: And this the Text affirmeth; *I write unto you, little Children, that you sin not: And if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* They are then the Children, the Children by Adoption, that are the Persons concerned in the *Advocateship* of Jesus Christ. The Priesthood of Christ extendeth it self to the whole Body of the Elect; but the *Advocateship* of Christ doth not so, this is further cleared, by this Apostle, and that in this very Text, if you consider, what immediately follows. *We have an* Advocate, *says he, and he is also the Propitiation for our Sins.* He is our *Advocate* and also our Priest. As an *Advocate*, ours only; but as a *Propitiation, not* ours only, but also for the Sins of the whole World; to be sure, for the Elect throughout the World, and they that will extend it further, let them.

And I say again, had he not intended that there should have been a straighter Limit put to the *Advocateship* of Christ, than he would have us put to his *Priestly* Office, What needed he, when he speaketh of the *Propitiation* which relates to Christ as *Priest*, have added, *And not for ours only?* As an *Advocate* then, he ingageth for us that are Children; and as a *Priest* too, he hath appeased God's

Wrath

Wrath for our Sins. But, as an *Advocate*, his Offices are confined to the Children only, but as a *Priest* he is not so. He is the *Propitiation* for our Sins, *and not for ours only*. The Sense therefore of the Apostle should, I think, be this: That Christ, as a *Priest*, hath offered a Propitiatory *Sacrifice* for all; but, as an *Advocate*, he pleadeth only for the Children. Children, we have an *Advocate* to our selves, and he is also our *Priest*; but as he is a *Priest*, he is not ours *only*, but maketh, as such, amends for all that shall be saved. The Elect therefore have the Lord Jesus for their *Advocate* then and only then when they are, by calling, put among the Children, because as *Advocate* he is peculiarly the Childrens. My little Children *we* have an *Advocate*.

Object. *But he also saith, if any Man sin, we have an Advocate. Any Man that sinneth seems by the Text, notwithstanding what you say, to have an* Advocate *with the Father.*

Answ. By *any Man*, must not be meant, *any* of the World, nor *any* of the Elect; but *any* Man in Faith and Grace: For he still limits this general Term of [any Man] with this Restriction [*we*.] Children, if *any* Man sin, *we* have an *Advocate*. *We*, any Man of *us*. And this is yet further made appear; since he saith that it is to *them* he writes, not only

only here, but further in this Chapter. I write unto *you*, little Children: I write unto *you*, Fathers: I write unto *you*, young Men, *ver.* 12, 13, 14. These are the Persons intended in the Text. For under these three Heads, are comprehended all Men: For they are either Children, and so Men in Nature, or young Men, and so Men in Strength, or else they are Fathers, and so aged, and of Experience. Add to this, by [*any Man*] that the Apostle intendeth, not to enlarge himself beyond the Persons that are in Grace; but to supply what was wanting by that Term, [*little Children,*] for since the *strongest* Saint may have need of an *Advocate*, as well as the most *feeble of the Flock*; why should the Apostle leave it to be so understood, as if the *Children* and the Children *only*, had an Interest in that Office? Wherefore after he had said, my little Children, I write unto *you*, that you sin not, he then adds with Enlargement, *And if any Man sin, we have an Advocate with the Father.* Yet the little Children may well be mentioned first, since they most want the Knowledge of it, are most feeble, and so by Sin, may be forced most frequently to act Faith on Christ as *Advocate*: Besides, they are most ready through Temptation to question whether they have so good a Right to Christ in all his Offices, as has better and

more

more well grown Saints: and therefore, they, in *this* the Apoſtles Salutation, are firſt ſet down in the Catalogue of Names. *My little Children, I write unto you that ye ſin not, And if any Man ſin, we have an Advocate with the Father Jeſus Chriſt the righteous.* So then, the Children of God are they, who have the Lord Jeſus, an *Advocate* for them with the Father. The *leaſt* and *biggeſt*, the *oldeſt* and *youngeſt*, the *feebleſt* and the *ſtrongeſt*; *all* the Children have an *Advocate* with the Father, Jeſus Chriſt the righteous.

Firſt, Since then the *Children* have Chriſt for their *Advocate*; art thou a *Child?* Art thou begotten of God by his Word? *Jam.* 1. 18. Haſt thou in thee the Spirit of *Adoption*? *Gal.* 4. 6. Can'ſt thou in Faith, ſay, Father, Father, to God? Then is Chriſt thy *Advocate*. Thine *Advocate*, *Now to appear in the Preſence of God for thee*, *Heb.* 9. 24. To *appear* there, and to *plead* there, in the Face of the Court of Heaven for thee: To *plead* there againſt thine Adverſary, whoſe Accuſations are *dreadful*, whoſe *Subtilty* is great, whoſe Malice is *inconceivable*, and whoſe Rage *intolerable*: To *plead* there before a *juſt* God, a *righteous* God, a Sin *revenging* God: Before whoſe Face thou wouldſt die, if thou waſt to ſhew thy ſelf, *and, at his Bar to plead thine own Cauſe.* But,

Secondly.

Secondly, There is a difference in Children, some are bigger than some: There are *Children*, and *little* Children. My *little Children I write unto you.* Little Children. *Some* of the little Children can neither say Father, nor so much as know that they themselves are Children.

This is true in Nature, and so it is in Grace. Wherefore, notwithstanding what was said under the first Head, it doth not follow, that if I be a Child I must certainly know it, and also be able to call God Father. Let the first then serve to poise and balance the Confident ones, and let this be for the Relief of those more feeble. For they that are Children, whether they know it or no, have Jesus Christ for their *Advocate.* For Christ is assigned to be our *Advocate* by the *Judge*, by the *King*, by our *God* and *Father*, altho we have not known it. True, at present, there can come from hence, to them that are thus concerned in the *Advocateship* of Christ, but little Comfort, but yet it yields them great Security. They *have* an *Advocate* with the Father, Jesus Christ the righteous. God knows this, the Devil feels this, and the Children shall have the Comfort of it afterwards. I say the time is coming when they shall know, that even then, when they knew it not, they had an *Advocate* with the Father: An *Advocate*

who was neither *loth* nor *afraid*, nor *aſhamed* to *plead* for their Defence, againſt their proudeſt Foe.

And will not this, when they know it yield them Comfort? Doubtleſs it will, yea more, and of a better kind than that which flows from the Knowledge that one is born to Crowns and Kingdoms.

Again, As he is an *Advocate* for the *Children*, ſo he is alſo, as afore was hinted, for the *ſtrong* and experienced. For no Strength, in this World, ſecureth from the Rage of Hell; nor can any Experience while we are here fortifie us againſt his Aſſaults. There is alſo an Incidency in the beſt to ſin, and the *bigger* Man the *bigger* Fall; for, the *more* hurt, and the *greater* Damage. Wherefore, it is of as abſolute Neceſſity that an *Advocate* be provided for the ſtrong, as for the weak. *Any Man*: He that is moſt holy, moſt reformed, moſt refined, and moſt purified, may as ſoon be in the Dirt as the weakeſt Chriſtian. And, ſo far as I can ſee, Satan's Deſign is againſt *them* moſt. I am ſure the greateſt Sins have been committed by the biggeſt Saints. This *way-faring* Man came to *David*'s Houſe, and when he ſtood up againſt *Iſrael he provoked* David *to number the People*, 2 *Sam.* 12. 4, 7. 1 *Chr.* 21. 1. wherefore *they* have as much need of an *Advocate*, as have the

the youngest, and most feeble of the Flock. What a Mind had he to try a Fall with *Peter*? and how quickly did he break the Neck of *Judas*? The like, without Doubt, he had done to *Peter*, had not Jesus, by stepping in, prevented. As long as Sin is in our Flesh, there is danger. Indeed he saith of the young Men *that they are strong*, and that they have overcome the wicked one; but he doth not say, they have *kill'd* him; as long as the Devil is *alive* there is Danger; and though a strong Christian may be too hard for, and may overcome him in *one* thing, he may be too hard for, yea and may overcome him, *two* for one afterwards. Thus he served *David*, and thus he served *Peter*; and thus he, in our Day, has served many more. The *strongest* are weak, the *wisest* are Fools, when suffered to be *sifted* as Wheat, in Satan's *Sieve*: Yea and have often times been so proved to the wounding of their great Hearts, and the Dishonour of Religion.

To conclude this; God, of his Mercy, hath sufficiently declared the Truth of what I say, by preparing for the best, the strongest, and most sanctified, as well as for the least, weakest, and most feeble Saint, an *Advocate*. *My little Children, I write unto you that you sin* not, *And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

Obj. *But some may object, That what has been said, as to discovering for whom Christ is an* Advocate, *has been too general, and therefore would have me come more* to particulars, else they can get no Comfort.

Ans. Well, inquiring Soul, so I will; and therefore harken to what I say.

First, Wouldest thou know whether Christ is thine *Advocate* or no? I ask, Hast thou entertain'd him so to be? When men have Sutes of Law depending, in any of the King's Courts above, they *entertain* their *Attorney*, or *Advocate* to plead their Cause, and *so* he pleads for them.

I say hast thou *entertained* Jesus Christ for thy Lawyer to plead thy Cause? *Plead my Cause, O God*, said *David*, *Psal.* 35. 1. and again, *Lord, plead thou my Cause*, *Psal.* 43. 1. This therefore is the first thing that I would propound to thee. Hast thou with *David entertained* him for thy Lawyer, or with good *Hezekiah*, cried out, *O Lord, I am oppressed, undertake for me*, *Isa.* 38. 14. What sayst thou, Soul? Hast thou been with him, and prayed him to plead thy Cause, and cryed unto him *to undertake for thee*? This I call *entertaining* of him to be thine *Advocate*. And I chuse to follow the Similitude, both because the Scripture seems to smile upon such a way of Discourse, and because thy question doth

doth naturally lead me to it. Wherefore I ask again, hast thou been with him? Hast thou entertained him? Hast thou desired him to plead thy Cause?

Quest. Thou wilt say unto me, *How should I know that I have done so?*

Answ. I answer, art thou sensible that thou hast an Action commenced against thee in *that* high Court of Justice that is above? I say art thou sensible of this? For the *Defendants* (and all Gods People are *Defendants*) do not use to entertain their Lawyers, but from Knowledge, That an Action either is, or may be commenced against them, before the God of Heaven. If thou sayst, yea; then I ask who told thee that thou standest accused for Transgression before the Judgment-Seat of God? I say who told thee so? hath the holy Ghost, hath the World, or hath thy Conscience? For nothing else, as I know off, can bring such Tidings to thy Soul.

Again, hast thou found a Failure in all others that might have been entertained to plead thy Cause? Some make their Sighs, their Tears, their Prayers, and their Reformations, their *Advocates*; Hast thou tryed these, and found them wanting?

Hast thou seen thy state to be desperate, if the Lord Jesus doth not undertake to plead thy Cause? for Jesus is not entertained so long

as Men can make ſhift without him: But when it comes to this Point I periſh for-ever notwithſtanding the Help of all, if the Lord Jeſus ſteps not in: Then Lord Jeſus, Lord Jeſus, good Lord Jeſus, undertake for me.

Haſt thou therefore been with Jeſus Chriſt as concerned in thy Soul, as heartily concerned, about the Action that thou perceiveſt to be commenced againſt thee?

Queſt. You will ſay, *how ſhould I know that?*

Anſw. I anſwer, Haſt thou well conſidered the Nature of the Crime wherewith thou ſtandeſt charged at the Bar of God? Haſt thou alſo conſidered the Juſtneſs of the Judge?

Again, I ask, haſt thou conſidered what Truth, as to Matter of Fact, there is in the things whereof thou ſtandeſt accuſed? Alſo haſt thou conſidered the Cunning, the Malice, and Diligence of thine Adverſary with the Greatneſs of the Loſs thou art like to ſuſtain? Shouldſt thou with *Ahab* (in the Book of Kings,) 1 *King.* 22. 17, 18, 19, 20, 21, 22. or with the Hypocrites (in the ſixth of *Iſaiah*), *Iſa.* 6. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. have the Verdict of the Lord God go out from the Throne againſt thee?

I ask thee theſe Queſtions, becauſe, if thou art, in the Knowledge of theſe things, to ſeek; or if thou art not deeply concerned about

about the Greatneſs of the Damage that will certainly over-take thee, and that for-ever, (ſhouldeſt thou be indeed accuſed before God and have none to plead thy Cauſe:) Thou haſt not, nor canſt not, let what will come upon thee, have been with Jeſus Chriſt to plead thy Cauſe; and ſo, let thy Caſe be never ſo deſperate, thou ſtandeſt alone, and haſt *no Helper*, *Job* 30. 13. *chap.* 9. 13. or if thou haſt, they not being the *Advocate* of God's appointing, muſt needs fall with thee, and with thy Burden. Wherefore, conſider of this ſeriouſly, and return thy Anſwer to God, who can tell if Truth ſhall be found in thy Anſwers better by far than any: For 'tis he that tries the Reins, and the Heart, and therefore to him I referr thee. But,

Secondly, Wouldeſt thou know whether Jeſus Chriſt is thine *Advocate?* Then: I ask again, haſt thou *Revealed thy Cauſe unto him?* I ſay haſt thou *Revealed thy Cauſe unto him?* For he that goeth to Law, for his Right, muſt not only go to a Lawyer, and ſay, Sir, I am in Trouble, and am to have a Tryal at Law with mine Enemy, pray undertake my Cauſe; but he muſt alſo *Reveal* to his Lawyer his Cauſe. He muſt go to him, and tell him what is the Matter, *how* things ſtand, *where* the ſhooe pinches, and ſo.

Thus did the Church of old, and thus doth

every true Christian now. For tho nothing can be hid from him, yet he will have things out of thine own Mouth. He will have thee to *Reveal* thy Matters unto him, *Mat.* 20. 32. *O Lord of Hosts*, said Jeremy, *that judgest righteously and tryest the Reins, and the Heart, let me see thy Vengeance on them, for unto thee have I revealed my Cause*, *Jer.* 11. 20. And again, *But O Lord of Hosts, that tryest the righteous, and seest the Reins and the Heart*, let me see *thy Vengeance on them, for unto thee have I opened my Cause*, *Chap.* 20. 12. Seest thou here how Saints of old were wont to do? How they did, not only in a general way intreat Christ to plead their Cause, but in a particular way, go to him and *Reveal*, or open their Cause unto him?

O 'tis excellent to behold how some Sinners will do this, when they get Christ and themselves in a Closet alone. When they upon their bare Knees are pouring out of their Souls before him: Or like the Woman in the Gospel, telling of him *all* the Truth. *Mark* 5.

O Saith the Soul, *Lord, I am come to thee upon an earnest Business, I am arrested by Satan; the Bailiff was mine own Conscience, and I am like to be accused before the Judgment-Seat of God; my Salvation lies at Stake; I am questioned for my Interest in Heaven; I am afraid of*

the

the Judge; my Heart condemns me, 1 *Joh.* 3: 20. *Mine Enemy is subtil, and wanteth not Malice to prosecute me to Death, and then to Hell. Also, Lord, I am sensible the Law is against me, for indeed I have horribly sinned; and thus and thus have I done. Here I lie open to Law, and there I lie open to Law; Here I have given the Adversary Advantage, and there he will surely have a hank against me: Lord I am distressed, undertake for me.* And there are some things that thou must be acquainted with about thine *Advocate*, before thou wilt venture to go thus far with him. As,

1. Thou must know him to be a Friend and not an Enemy unto whom thou openest thy Heart; and, until thou comest to know, That Christ is a Friend to thee, or to Souls in thy Condition, thou wilt never *reveal* thy Cause unto him: Not thy *whole* Cause unto him. And it is from this, That so many that have *Soul-Causes* hourly depending, before the Throne of God; and that are in Danger, every day, of eternal Damnation, forbear to entertain Jesus Christ for their *Advocate*, and so wickedly conceal their Matters from him. *But he that hideth his Sins shall not prosper*, *Prov.* 28. 13. This therefore must first be believed by thee, *before* thou wilt *reveal* thy Cause unto him.

2. A Man, When his *Estate* is called into Question, I mean his Right and Title thereto, will be very cautious, specially if he also questions his Title to it himself, unto whom he reveals that Affair. He must know him to be one that is not only *friendly*, but *faithful*, to whom he *reveals* such a Secret as this. Why thus it is with Christ and the Soul. If the Soul is *not* somewhat perswaded of the Faithfulness of Christ, to wit, that if he can do him no good, he will do him no harm, he will never reveal his Cause unto him; *But will seek to hide his Counsel from the Lord.*

This therefore is another thing by which thou mayst know that thou hast Christ for thine *Advocate*; If thou hast heartily, and in very Deed, *revealed thy Cause unto him.*

Now they that do honestly reveal their Cause to their Lawyer, will endeavour to possess him, as I hinted before, with the worst: They will, with Words, make it as bad as they may, for, think they, by that Means I shall prepare him for the worst that mine Enemy can do. And thus Souls deal with Jesus Christ. See the fifty first Psalm, also the thirty eighth, with several others that might be named, and see if God's People have not done so. *I said*, saith David, *That I would confess my Transgressions against my self, and*

and thou forgavest the Iniquity of my Sin. But,

Thirdly, Hast thou Jesus Christ for thine *Advocate*? Or wouldst thou know if thou hast? Then I ask again *hast thou committed thy Cause to him*? When a Man entertains his Lawyer to stand for him and to plead his Cause, he doth not only *reveal*, but *commit* his Cause unto him. *I would seek unto him*, says *Eliphas* to *Job*, *and unto him would I commit my Cause*, *Job* 5. 8. Now there is a Difference betwixt *revealing* my Cause, and *committing* of it to a Man. To *reveal* my Cause, is to *open* it to one, and to *commit* it to him, is to *trust* it in his Hand. Many a Man will *reveal* his Cause to him unto whom he will yet be afraid to *commit* it. But now, he that *entertains* a Lawyer, to plead his Cause, doth not only *reveal*, but *commit* his Cause unto him: As suppose Right to his Estate be called into Question; why then he not only *reveals* his Cause to his Lawyer, but puts into his Hands his Evidences, Deeds, Leases, Mortgages, Bonds, or what else he hath, to shew a Title to his Estate by. And thus doth the Christians deal with *Christ*: They deliver up *all* unto *him*, to wit, all their *Signs*, *Evidences*, *Promises*, and *Assurances* which they have thought they have had for Heaven and the Salvation of their Souls; and have desired

him.

him to peruſe, to *ſearch* and try them every one, *Pſal.* 139. 23. *And if there be Iniquity in me, lead me in the way everlaſting.* This is *committing* of thy Cauſe to Chriſt, and this is the hardeſt Task of all: For the Man that doth thus, he truſteth Chriſt with all, and and implyeth that he will live and die, ſtand and fall, loſe and win according as Chriſt will manage his Buſineſs, thus did *Paul*, 2 *Tim.* 1. 12. and thus *Peter* admoniſheth us to do.

Now he that doth this muſt be convinced,

1. Of the Ability of Jeſus Chriſt to defend him: For a Man will not *commit* ſo great a Concern as his *All* is, to his Friend; no, not to his *Friend*, be he never ſo faithful; if he perceives not in him *Ability* to ſave him, and to preſerve what he hath, againſt all the *Cavils* of an Enemy. And hence it is that the *Ability* of Jeſus Chriſt as to the ſaving of his People, is ſo much inſiſted on in the Scripture: As, *I have laid Help upon one that is mighty*, Pſal. 89. 19. *I that ſpeak in Righteouſneſs, mighty to ſave, Iſa.* 63. 1. And again, *I will ſend them a Saviour, and a great one, Chap.* 19. 20.

2. As they muſt be convinced of his *Ability* to help them, ſo they muſt of his *Courage*. A Man that has Parts ſufficient, may yet fail his Friend for want of *Courage*. Wherefore, the

the *Courage* and Greatness of Christ's Spirit, as to his undertaking of the *Cause* of his People, is also amply set out in Scripture. *He shall not fail nor be discouraged until he hath set Judgment in the Earth: Until he hath brought Judgment into Victory*, *Isa.* 42. 4. *Mat* 12. 20.

3. They must also be convinced of his *Willingness* to do this for them; for tho one be able, and of *Courage* sufficient, yet, if he is not *willing* to undertake ones Cause, what is it the better? Wherefore he declareth his Willingness also, and how ready he is to stand up, to plead the Cause of the Poor, and of them that are in want. *The Lord will plead their Cause, and spoil the Soul of those that spoiled them*, *Prov.* 22. 23.

4. They must also be convinced of this, *That Christ is tender and will not be offended at the Dulness of his Client.* Some Men can reveal their Cause to their Lawyers, better than some, and are more *serviceable* and *handy* in that Affair than others, but, saith the Christian, I am dull, and sorry that way, will not Christ be shuff and shy of me because of this? Honest Heart, he hath a Supply of thy Defects in himself, and knoweth what thou wantest, and where the *Shooe* pinches, though thou art not able *distinctly* to open Matters to him. The Child is prickt

with

with a *Pin*, and lies *crying* in the Mothers Lap, but cannot ſhew to its Mother *where the Pin is*, but there is pity enough in the Mother to ſupply this Defect of the Child: Wherefore ſhe undreſſes it, opens it, ſearches every Clout from Head to the Foot of the Child, and *ſo finds where the Pin is.* Thus will thy Lawyer do, he will ſearch and find out thy Difficulties; and, where Satan ſeeketh an *Advantage* of thee, accordingly will provide his *Remedy.*

5. *O but will he not be weary? The Prophet complains of ſome that they weary God,* Iſa. 7. 13. *And mine is a very croſs and intricate Cauſe: I have wearied many a good Man while I have been telling my tale unto him:* And I *am afraid, That I ſhall alſo weary Jeſus Chriſt.*

Anſwer. Soul, he *ſuffered* and did *bear* with the manners of *Iſrael*, forty Years in the Wilderneſs, *Acts* 13. 18. and haſt thou tryed him half ſo long? The good Souls that have gone before thee, have found him a tryed Stone, a *ſure* one to be truſted to as to this, *Iſa.* 28. 16. and the Prophet ſaith poſitively, *That he fainteth not, neither is weary, and that there is no ſearching of his Underſtanding, chap.* 40. 28. let all theſe things prevail with thee, to believe, that if thou haſt committed thy Cauſe unto him *he will bring it to paſs*, to a *good* paſs, to *ſo* good a paſs, as will *glorifie* God,

God, *honour* Christ, *save* thee, and *shame* the Devil.

Fourthly. But fourthly, wouldest thou know whether Jesus Christ is thine *Advocate*; whether he has taken in hand to *plead thy Cause*? Then, I ask, Dost thou together with what has been mentioned before, *wait upon him according to his Counsel, until things shall come to a legal Issue*! Thus must Clients do. There is a great many Turnings and Windings about Sutes and Tryals at Law; the Enemy also with his Supersedes, Cavils, and Motions, often deferrs a speedy Issue. Wherefore, the Man, whose is the concern, must wait, as the Prophet said: *I will look*, said he *unto the Lord, I will wait for the God of my Salvation.* But how long, *Prophet*, wilt thou wait? Why, says he, *until he plead my Cause and execute Judgment for me*, *Mich.* 7. 7, 8, 9, 10.

Perhaps, When thy Cause is tryed, things for the present are upon this Issue. Thy Adversary indeed is cast, but whether thou shalt have an absolute Discharge, as *Peter* had, or a *conditional* one as *David*, 2 *Sam.* 12. 10, 11, 14. and as the *Corinthians* had that's the Question. True, thou shalt be compleatly saved at last, but yet whether 'tis not best to leave to thee a *Memento* of God's Displeasure, against thy Sin, by *awarding*, that *the*

Sword

Sword ſhall never depart from thy Houſe; or that ſome *ſore Sickneſs* or other Diſtreſſes ſhall haunt thee as long as thou liveſt or perhaps that thou ſhalt walk *without the Light of God's Countenance*, for ſeveral Years, and a Day. Now if any of theſe three things happen unto thee, thou muſt exerciſe Patience and wait. Thus did *David*, I waited patiently: And again, He exerciſes his Soul in this Vertue, ſaying, *My Soul, wait thou only upon him, for my Expectation is from him, Pſal.* 62. 5. For now we are *Judged of the Lord, that we may not be condemned with the World*: And by this Judgment, (though it ſets us free from their Damnation) yet we are involved in many Troubles: And perhaps muſt wait many a Day before we can know, That, as to the main, the Verdict hath gone on our Side. Thus therefore in order to thy waiting upon him, without fainting, it is meet, that thou ſhouldeſt know the Methods of him that manages thy Cauſe for thee, in Heaven; And, ſuffer not Miſtruſt to break in and bear ſway in thy Soul: For he will (at length) *bring thee forth to the Light, and thou ſhalt behold his Righteouſneſs. She alſo that is thine Enemy ſhall ſee it, and Shame ſhall cover her that ſaid unto thee, where is thy God?*

But *what is it to wait upon him according to his Counſel?*

Anſw.

Answ. 1. To wait, *is to be of good Courage*; to live in Expectation, and to look for Deliverance, tho thou hast sinned against thy God. *Wait on the Lord, be of good Courage and he shall strengthen thy Heart: Wait I say on the Lord, Psal.* 27. 14. *Psal.* 31. 24.

2. To wait upon him, is, to keep his way: To walk humbly in his Appointments. *Wait on the Lord and keep his Way, and he shall exalt thee to inherit the Land, Psal.* 37. 3.

3. To wait upon him, is, to observe and keep those Directions which he giveth thee; to observe, even while he stands *up to plead thy Cause.* For without this, or not doing this, a Man may further marr his Cause in the Hand of him that is to *plead it.* Wherefore keep thee far from an evil Matter, have no Correspondence with thine Enemy; walk humbly for the Wickedness that thou hast committed; *and* loath and abhor thy self, for it in Dust and Ashes. To these things doth the Scripture every where direct us.

4. To wait, *is also to incline, to harken to those further Directions which thou mayst receive, from the Mouth of thine Advocate,* as to any fresh Matters that may forward, and expedite a good issue of thine Affair in the Court of Heaven. The want of this, was the Reason, that the Deliverance of *Israel* did linger so long in former times. *O!* Says he, *that my People*

People had harkened unto me, and Iſrael *had walked in my Ways; I ſhould ſoon have ſubdued their Enemies, and turned mine Hand againſt their Adverſaries. The Haters of the Lord ſhould ſoon have ſubmitted themſelves: But their Time ſhould have endured forever, Pſal.* 81. 13, 14, 15.

5. Alſo, if it tarry long, wait for it: Do not conclude that thy Cauſe is loſt, becauſe, at preſent, thou doſt not hear from Court. Cry if thou wilt, *O when wilt thou come unto me!* But never let ſuch a wicked thought paſs through thy Heart, ſaying, *This Evil is of the Lord; why ſhould I wait upon the Lord any longer? 2 King.* 6. 33.

6. But, take heed that thou turneſt not thy *Waiting* into *Sleeping*. *Wait* thou muſt, and *wait* patiently too, but yet wait with much longing, and Earneſtneſs of Spirit to ſee, or hear how Matters go above. You may obſerve, that when a Man that dwells far down in the Country, and has ſome Buſineſs at the Term, in this or another of the Kings Courts, though he will wait his Lawyers time and conveniency, yet he will ſo wait, as ſtill to enquire at the Poſt-houſe, or at the Carriers, or, if a Neighbour comes down, from Term, at his Mouth, for Letters, or any other Intelligence, if poſſibly he may arrive to know how his Cauſe ſpeeds, and whether

whether his Adversary, or he, has the day.

Thus, I say, thou must wait upon thine *Advocate*: His *Ordinances* are his *Post-house*, his *Ministers* are his *Carriers*, where Tidings from Heaven are to be had, and where those that are sued, in that Court, by the Devil, may, at one time or another, hear from their Lawyer, their *Advocate*, how things are like to go. Wherefore, I say, *wait*, at the Posts of Wisdom's House; go to Ordinances with Expectation to hear from thy *Advocate* there. *For he will send, in due time; Tho it tarry wait for it, because it will surely come and will not tarry*, Hab. 2. 1, 2, 3. And now, Soul, I have answered thy Request; and, let me hear what thou sayst unto me.

Soul. Truly, says the Soul, methinks, that by what you have said, I may have this blessed Jesus to be mine *Advocate*; for, I think verily, I have *entertained* him to be mine *Advocate*; I have also *revealed* my Cause unto him; yea *committed* both it and my self unto him. And, as you say, I *wait*: O I *wait*! And my Eyes *fail* with looking upward. Fain would I hear, how my Soul standeth in the Sight of God, and whether my Sins, which I have committed (Since Light and Grace was given unto me) be, by mine *Advocate*, *taken out of the Hand of the Devil*,

Devil, and by mine *Advocate*, removed as far from me as the Ends of the Earth are asunder: Whether the Verdict has gone on my side. And what a Shout there was among the Angels when they saw it went well with me. But alas! I have waited, and that a long time; and have, as you advise, ran from Ordinance to minister, and from Minister to Ordinance, or, as you phrase it, from the *Post* to the Carrier, and from the Carrier to the *Post-house*, to see if I could hear ought from Heaven, how Matters went, about my Soul there. I have also asked those that pass by the way, *if they saw him whom my Soul loveth*, and if they had any thing to communicate to me, but nothing can I get or find but *Generals*; as, that I have an *Advocate* there, and that he pleadeth the Cause of his People, and that he will throughly plead their Cause, but what he has done for *Me*, of that, as yet, I am ignorant. I doubt, if my Soul shall, by him, effectually be secured, that yet, a *conditional* Verdict will be awarded concerning me, and that much Bitter will be mixed with my Sweet, and that I must drink Gall and Wormwood for my Folly: For, if *David* and *Asa*, and *Hezekiah*, and such good Men, were so served, for their Sins, 2 *Chron.* 16. 7, 12. why should I look for other Dealing at the Hand of God? But as to this,

this, I will endeavour to *bear the Indignation of the Lord because I have sinned against him, Isa.* 39. 3, 8. and shall count it an infinite Mercy, if this Judgment comes to me from him, *that I may not be condemned with the World,* 1 *Cor.* 11. 32. I know, it is dreadful walking in Darkness, but if that also shall be the Lord's Lot upon me, I pray God I may have Faith enough to stay upon him till Death, and then will the Clouds blow over, and I shall see him, in the Light of the Living.

Mine *Enemy*, the Devil, as you say, is of an inveagling Temper, and although he has accused me, before the Judgment-Seat of God, yet, when he comes to me, at any time, he *glavers* and *flatters*, as if he never did mean me harm: But, I think, 'tis that he might get further Advantage against me. But I carry it now at a further distance than formerly; and O that I was at the remotest Distance, not only from him, but also from *that* self of mine that laboureth with him for my undoing!

But, altho I say these things now, and to you, yet I have my solitary hours, and, in them, I have other strange thoughts. For thus I think; *my Cause is bad: I have sinned, and I have been vile.* I am ashamed my self of mine own doings, and have given mine E-

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nemy the best end of the Staff. The Law and Reason, and my Conscience, plead for him against me and all is true, he puts into his Charge against me, *That I have sinned more times than there be Hairs on my Head.* I know not of any thing that ever I did in my Life but it had *flaw*, or *wrinkle*, or *Spot* or some *such* thing in it. Mine Eyes have seen vileness in the best of my doings, what then, think you, must God needs see in them? Nor can I do any thing yet, for all I know that I am accused by my Enemy before the Judgment-seat of God, better than what already is imperfect. I lie down in my Shame, *and my Confusion covers my Face, I have sinned, what shall I do unto thee, O thou Preserver of Men!* *Jer.* 3. 24, 25. *Job* 7. 20.

Reply, Well Soul, I have heard what thou hast said, and, if all be true which thou hast said, it is good, and gives me Ground of Hope, That Jesus Christ is become thine *Advocate.* And, if that be so, no Doubt, but thy Tryal will come to a good Conclusion. And, be not afraid because of the *Holiness* of God; for thine *Advocate* has this for his Advantage, that he pleads before a Judge that is just, and against an Enemy that is unholy and rejected. Nor let the thoughts of the badness of thy Cause terrifie thee over much. Cause thou hast indeed to be humble, and thou dost well to cover thy Face with Shame;

Shame; And, 'tis no matter how base and vile thou art in thine own Eyes, provided that it comes not by renewed Acts of Rebellion, but through a spiritual Sight of thine Imperfections. Only, let me advise thee here to stop; let not thy Shame, nor thy self-abasing Apprehension of thy self, drive thee from the firm and permanent Ground of Hope, which is the Promise, and the Doctrine of an *Advocate* with the Father. No, let not the Apprehension of the Badness of thy Cause do it for as much as he did never yet take Cause in Hand that was good, perfectly good of it self: And his Excellency is, to make a Man stand that has *a bad Cause*, yea he can make a *bad* Cause *good*, in a way of Justice and Righteousness.

And, for thy further Encouragement in this Matter, I will here bring in the fourth chief Head, to wit, to shew, *what excellent Privileges* (I mean over and above what has already been spoke of) *they have that are made Partakers of the Benefit of this Office. If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

First Priv. 1. Thy *Advocate* pleads *to a Price paid, to a Propitiation made*; and this is a great Advantage. Yea he pleads to a Satisfaction made for all Wrongs *done*, or *to* be done, by his Elect: *For by one Offering he hath perfected for-ever them that are sanctified, Heb.* 10. 14. *ver.*

ver. 10. *chap.* 9. 26. By one Offering: That is, by the Offering of himself; by *one* Offering *once* offered, *once* offered in the end of the World. This, I say, *thine Advocate* pleads. When Satan brings in *fresh* Accusations, for *more* Transgressions against the Law of God, he forceth not Christ to *shift his first Plea*, I say, he puts him not *to his Shifts at all.* For the Price, *once* paid, hath in it sufficient Value (would God impute it to that end) to take away the Sin of the whole World. There is a Man that hath Brethren, he is rich, and they are poor, (and this is the Case 'twixt Christ and us) and the rich Brother, goeth to his Father, and saith, thou art related to my Brethren with me; and out of thy Store, I pray thee, let them have sufficient, and, for thy Satisfaction, I will put into thy Hand the whole of what I have, which perhaps is worth an hundred thousand Pounds by the Year; and this other Sum, I also give, that they be not disinherited: Now will not this last his poor Brethren to spend upon a good while? But Christ's Worth can never be drawn dry.

Now, set the Case again, that some *ill-conditioned* Man should take Notice, that these poor Men live all upon the spend, (and Saints do so) and should come to the good Man's House, and complain to him of the spending

ing of his Sons, and that while their elder Brother stands by: What do you think the elder Brother would reply, if he was as good-natured as Christ? Why he would say, I have yet with my Father in store for my Brethren: Wherefore then seekest thou to stop his hand? As he is just, he must give them for their Conveniency; yea, and as for their Extravagancies, I have satisfied for them so well, that, however he afflicteth them, he will not disinherit them. I hope you will read and hear this, not like them that say, *let us do evil that Good may come*, but like those, whom the Love of Christ constrains to be better: however, this is the Childrens Bread, that which they have need of and without which they cannot live; and they must have it tho Satan should *put Pins into it, therewith to choak the Dogs.*

And, for the further clearing of this, I will present you with these few Considerations:

1. Those that are most sanctified, have yet, a Body of Sin and Death in them, *Rom.* 7. 24. and so also it will be while they continue in this World.

2. This Body of Sin, strives to break out, and will break out, to the polluting of the Conversation, (if Saints be not the more watchful) *Chap.* 6. 12. yea it has broke out

in most sad Manner, and that in the strongest Saints; *Gal.* 5. 17.

3. Christ offereth no new Sacrifice for the Salvation of these his People; for, *being raised from the Dead, he dies no more*, *Rom* 6. 9. So then, if Saints sin they must be saved (if saved at all) by Virtue of the Offering already offered; and if so, then all Christ's Pleas, as an *Advocate*, are grounded upon that one Offering, which before, as a Priest, he presented God with, for the taking away of Sin. So then, Christians live upon this old Stock, their Transgressions are forgiven for the Sake of the Worth, that yet [illegible] finds in the Offering that Christ hath offered. And all Christ's Pleadings as an *Advocate*, are grounded upon the Sufficiency, and Worth of that one Sacrifice. I mean all his Pleadings with his Father, as to the Charge, which the Accuser brings in against them. For, tho thou art a Man of Infirmity, and *so* incident to nothing, *as* to stumble and fall, if Grace doth not pre[illegible] and it always preventeth not;) yet the [illegible] Worth of the Price that was once paid for thee, is not yet worn out, and Christ, as an *Advocate*, still pleadeth (as Occasion is given) *that*, with Success, thy Salvation. And this Privilege they [illegible] indeed have *Christ for their Advo-*[illegible] I put it here in the first Place, because

because all other do depend upon it.

Priv. 2. Secondly, Thine *Advocate*, as he pleadeth a Price already paid, so, and *therefore, he pleads for himself as for thee.* We are all concerned *in one bottom*; if he sinks we sink, if we sink he sinks. Give me leave to make out my meaning.

1. Christ pleads the Value and Virtue of the Price of his Blood and Sacrifice for us. And admit of this horrible Supposition, a little for Argument's Sake, That tho Christ pleads the Worth of what, as Priest, he offereth, yet, the Soul, for whom he so pleads, perishes eternally. Now where lieth the Fault? In Sin; you say true; but it is, because there was more Virtue in Sin to damn, than there was in Blood pleaded by Christ, to save: For he pleaded his Merit, he put it into the Balance against Sin, but Sin hath weighed down the Soul of the Sinner to Hell, notwithstanding the Weight of Merit that he did put in against it. Now, what's the Result but that the *Advocate* goes down, as well as we, we to Hell, and he in Esteem? Wherefore, I say, he is concerned with us, his Credit, his Honour, his Glory, and Renown, flies all away, if those, for whom he pleads, as an *Advocate*, perish for want of Worth, in his Sacrifice pleaded: But shall this ever be said of Christ, or will it be

found, that any, for whom Christ, as *Advocate*, pleads, yet perish for want of Worth in the Price, or of Neglect in the *Advocate* to plead it? No, no, himself is concerned, and that as to his own Reputation and Honour, and as to the Value, and Virtue of his Blood, nor will he lose these for want of pleading for them concerned in this Office.

2. I argue again: Christ, as *Advocate*, must needs be concerned in his Plea; for that every one, for whose Salvation he *advocates*, is his own. So then, if he loses, he loses his own, his Substance & Inheritance. Thus if he lose the whole, and if he lose a part, one, any one of his own, he loseth part of his *All*, and of his *Fulness*: Wherefore, we may well think, that Christ, as *Advocate*, is concerned, [illegible] concerned with his People, and therefore will thoroughly plead their Cause.

Suppose a Man should have an Horse, tho lame, and a piece of Ground, tho somewhat barren; yet, if any should attempt to take these away, he would not sit still and so lose his own. No, saith he, since they are mine own, they shall cost me five times more than they are worth, but I will maintain my Right.

I have seen Men, sometimes, strongly ingaged in Law for that, which, when considered by it self, one would think, was not worth regarding. But when I have asked them, why so concerned

concerned for a thing of so little Esteem? They have answered, *O! 'Tis some of that by which I hold a Title of Honour, or my Right to a greater in come, and therefore I will not lose it.* Why, thus is Christ engaged; what he pleads for, is his own, his *All*, his *Fulness*; yea, 'tis that by which he holds his *Royalty*, for *he is King of Saints*, *Rev.* 15 3. *Joh.* 6. 37, 38, 39. *Psal.* 16. 5, 6. 'Tis part of his Estate, and that by which he holds some of his Titles of Honour, *Eph.* 5. 6. *Jer.* 51. 34. *Rom.* 11. 26. *Heb.* 2. 10. Saviour, Redeemer, Deliverer and Captain, are some of his Titles of Honour: But, if he loseth any of those, upon whose Account he weareth these Titles of Honour, for want of Virtue in his Plea, or for want of Worth in his Blood, he loseth his own; and not only so, but also *Part of his Royalty*; and does also diminish, and lay a blot upon his *glorious Titles of Honour.* And he is jealous of his Honour, *his Honour he will not give to another.*

Wherefore, he will not, (be not afraid) he never will leave nor forsake those, who have given themselves unto him, and for whom he is become an *Advocate* with the Father, to plead their Cause: Even because thou art *one*, *one* of his *own*, *one* by whom he holdeth his *glorious Titles of Honour.*

Obj. *O but I am* but one, *and a very sorry one too*: *And what's* one, *specially such an one*

as I am? Can there be a miſs of the Loſs of ſuch an one?

Anſw. One and *one* makes two, and ſo *ad infinitum.* Chriſt cannot loſe *one*, but as he may loſe more, and ſo, in Concluſion, loſe all. But of all that God has given him *he will loſe nothing*, *Joh.* 6. 38, 39. Beſides, to loſe *one*, would encourage Satan, diſparage his own Wiſdom, make him uncapable of giving in, at the Day of Account, the whole tale to God, of thoſe that he has given him. Further, this would diſhearten Sinners and make them afraid of venturing their Cauſe, and their Souls in his Hand; and would, as I ſaid before, either prove his Propitiation, in ſome Senſe, ineffectual, or elſe himſelf defective in his pleading of it. But, none of theſe things muſt be ſuppoſed. He will *throughly plead the Cauſe of his People*, *Mic.* 7. execute Judgment for them, bring them out to the Light, and cauſe them to behold his Righteouſneſs.

Priv. 3. Thirdly, *The Plea of Satan is groundleſs*; and that's another Privilege. For, albeit thou haſt ſinned, yet, ſince Chriſt before has paid thy Debt, and alſo paid for more; ſince thou haſt not yet run beyond the Price of thy Redemption; it muſt be concluded, That Satan wants a good bottom to ground his *Plea* upon, and therefore muſt, in Concluſion,

sion, fail of his Design. True, there is Sin committed, there is a Law transgressed; but there is also a Satisfaction for this Transgression, and that which super-abounds. So tho there be Sin, yet there wants a Foundation for a Plea. *Joshua* was cloathed with filthy Garments, but Christ had other Garments prepared for him; Change of Raiment: Wherefore Iniquity, as to the Charge of Satan, vanishes. And the Angel answered and said, *Take away the filthy Garments from him,* [This intimates that there was no Ground, no sufficient Ground for Satan's Charge;] *and to him, he said, behold, I have caused thine Iniquity to pass from thee, and will cloath thee with Change of Raiment, Josh.* 3. 4. Now, if there be no Ground, no sound and sufficient Ground, to build a Charge against the Child upon, I mean, *As to Eternal Condemnation,* for that's the thing contended for; then, as I said, Satan must fall like Lightning to the Ground, and *be cast over the Bar, as a corrupt, and illegal Pleader*: But this is so, as, in part, is proved already, and will be further made out by that which follows. They that have, indeed, Christ to be their *Advocate* are themselves, by Virtue of another Law, than that against which they have sinned, secured from the Charge that Satan brings in against them. I granted before that the Child of God has

ſinned, and that there is a Law that condemneth for this Sin: But here is the thing, this Child is removed by an Act of Grace into, and under another Law. *For we are not under the Law, Rom.* 6. 14. *chap.* 8. 1. and ſo conſequently there is now *no* Condemnation for them: Wherefore, when God ſpeaketh of his dealing with his, he ſaith, it *ſhall not be by their Covenant, Ezek.* 16. 61. That is, not by *that* of the Law; they then being not under the Law. What if a *Plea* be commenced againſt them, a Plea for Sin, and they have committed Sin; a *Plea* grounded upon the Law, and the Law takes Cogniſance of their Sin? Yet, I ſay, the *Plea* wants a good bottom, for that the Perſon, thus accuſed, is put under another Law. Hence he ſays, *Sin ſhall not have Dominion over you, for you are not under the Law.* If the Child was under the Law, Satan's Charge would be good, becauſe it would have a ſubſtantial Ground of Support, but ſince the Child *is dead to the Law, Gal.* 2. 16. and that alſo dead to him; for both are true, as to Condemnation, *Rom.* 7. 6. how can it be that Satan ſhould have a ſufficient Ground for his Charge, tho he ſhould have Matter of Fact, ſufficient Matter of Fact, *that is Sin?* for by his change of Relation, he is put out of the reach of that Law. There is a Woman, a Widow, that oweth a

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Sum of Money, and she is threatned to be sued for the Debt; now what doth she, but marrieth; so, when the Action is commenced against her as a Widow, the Law finds her a married Woman, what now can be done? Nothing to her, she is not who she was, she is delivered from that State by her Marriage. If any thing be done, it must be done to her Husband. But, if Satan will sue Christ, for my Debt, he oweth him nothing: And, as for what the Law can claim of me, while I was under it, Christ has delivered me by Redemption, from that Curse, being made a Curse for me, *Gal.* 3.13.

Now, the Covenant into which I am brought, by Grace, by which also I am secured from the Law, is not a *Law of Sin and Death*, as that is from under which I am brought, *Rom.* 8.2. but a Law of Grace and Life; so that Satan cannot come at me, by *that* Law and by Grace, I am by that secured also from the Hand, and Mouth and Sting of all other: I mean still as to an eternal Concern. Wherefore God saith, if we break his Law, the Law of Works, he will visit our Sin with a Rod, and our Iniquity with Stripes, but his *Covenant*, *his new Covenant*, *will he not break*, *Psal.* 89. 30, 31, 32, 33, 34, 35, 36, 37. but will still keep close to that, and so secure us from eternal Condemnation.

Chriſt alſo is made the *Mediator* of *tha* Covenant, and therefore an *Advocate* by that: For his *Prieſtly* Office, and *Advocateſhip* are included by his Mediation. Wherefore, when Satan pleads by the *Old*, Chriſt pleads by the new Covenant, for the Sake of which, the *Old one* is removed. *In that he ſaith, A new Covenant, he hath made the firſt Old; now, that which decayeth and waxeth old, is ready to vaniſh away, Heb.* 8. 13. So then, the Ground of *Plea* is with Jeſus Chriſt, and not with our Accuſer. Now what doth Chriſt plead, and what is the Ground of his *Plea*? Why, he pleads for Exemption and Freedom from Condemnation, tho by the Law of Works, his Children have deſerved it: And the Ground for *this* his *Plea*, *as to Law*, is, the Matter of the Covenant it ſelf. For thus it runs, *For I will be merciful to their Unrighteouſneſs, and their Sins and Iniquities will I remember no more, ver.* 12. Now here is a *Foundation*, a Foundation *in Law*, for our *Advocate* to build his *Plea* upon; a Foundation in a Law *not to be moved*, or removed, or made to give Place, as that is forced to do, upon which Satan grounds his *Plea* againſt us.

Men, when they *plead* before a Judge, uſe to *plead* matter of Law. Now, ſuppoſe there is an *old* Law in the Realm by which Men deſerve to be condemned to Death; and there

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is a *new* Law in this Realm, that secureth Men from that Condemnation, which belongs to them by the old; and suppose also that I am compleatly comprehended by all the Provisoes of the new Law, and not, by any tittle thereof, excluded from a share therein: And suppose again, that I have a *brangling* Adversary that pursues me by the *old* Law, which yet cannot in Right touch me, because I am Interested in the New; my *Advocate* also is one that *pleads by the new Law*, where only there is a Ground of Plea: Shall not now mine Adversary feel the Power of his Plea to the delivering of me, and the putting of him to Shame? Yes verily, specially since the Plea is good, the Judge just; nor can the Enemy find any Ground for a *Demurr* to be put in against my present Discharge in open Court, and that by Proclamation: Specially since my *Advocate* has also, by his Blood, fully satisfied the old Law, that he might establish *the New*, *Heb.* 10. 9, 10, 11, 12.

Priv. 4. Fourthly, Since that which goeth before is true, it follows, That he that entereth his Plea against the Children *must needs be overthrown.* For always, before just Judges 'tis the Right that taketh place. *Judge the right, O Lord,* said David, *or let my Sentence come forth from thee,* according to the Law of Grace. And he that knows what

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ſtrong Ground, or bottom our *Advocate* has for his Pleadings, and how Satan's Accuſations are without ſound Foundation, will not be afraid, he ſpeaking in Chriſt, to ſay, *I appeal to God Almighty, ſince Chriſt is my* Advocate *by the new Law, whether I ought to be condemned to Death and Hell for what Satan pleads againſt me by the Old.* Satan urgeth that we have ſinned, but Chriſt pleads to his propitiatory Sacrifice, and ſo Satan is over-thrown. Satan pleads the Law of Works, but Chriſt pleads the Law of Grace: Further, Satan pleads, the Juſtice and Holineſs of God againſt us: & there, the Accuſer is over-thrown again. And to them Chriſt *appeals*, and his *Appeal is good*, ſince the Law teſtifies to thes ſufficiency of the Satisfaction that Chriſt has made thereto by his Obedience, *Rom.* 3.22,23. & alſo, ſince by *another* Covenant God himſelf has given us to Jeſus Chriſt, & ſo delivered us from the Old. Wherefore you read nothing as an effect of Satans pleading againſt us, but that his Mouth is ſtopp'd; as appears by the 3. of *Zechariah*, and that he is *caſt*; yea caſt down, as you have it in the 12. of the *Revelations*.

Indeed when God admits not, when Chriſt wills not to be an *Advocate*, and when Satan is bid ſtand at the right Hand of one accuſed, *Pſal.* 109. 6, 7. to inforce, by pleading againſt him, the things charged on him by the Law; then he can prevail, prevail for-ever againſt

against such a wretched one: But, when Christ stands up to plead, when Christ espouses this or that Man's Cause; then Satan must retreat, then he must go down. And this necessarily flows from the Text, *we have an Advocate*, a prevailing one, one that never lost Cause, one that always puts the Childrens Enemy to the rout before the Judgment-seat of God. This therefore is another Privilege that they have, who have Jesus Christ for their *Advocate*: Their Enemy must needs be overthrown, because both Law and Justice is on the *other* side.

Priv. 5 Fifthly, Thine *Advocate* has pity for thee, and great Indignation against thine Accuser: And these are two excellent things. When a Lawyer hath pity for a Man, whose Cause he pleadeth, it will ingage him much; but when he has Indignation also against the Man's Accuser, this will yet engage him more. Now, Christ has both these, and that not of *Humour*, but by Grace, and Justice; Grace to us, and Justice to our Accuser. He came down from Heaven that he might be a Priest, and returned thither again, to be Priest and *Advocate* for his: And in both these Offices, he levelleth his whole Force and Power against thine Accuser. *For this Cause was the Son of God manifest, that he might destroy the Works of the Devil, Joh.* 3. 8.

Cunning

Cunning Men will, if they can, entertain such an one to be their *Advocate*, who has a particular Quarrel against their Adversary: For thus, think they, he that is such, will not only plead for me, but for himself, and to right his own Wrongs also, and, since (if it be so, and it is so here) my Concerns and my *Advocate's* are interwoven, I am like to fare much the better, for the Anger that is conceived in his Heart against him. And this, I say, is the Childrens Case; their *Advocate*, counteth their Accuser his greatest Enemy, and waiteth for a time to take Vengeance, and he usually then takes the opportunity, when he has ought to do for his People against him. Hence he says, *The Day of Vengeance is in my Heart and the Year of my redeemed is come*, *Isa.* 63. 3, 4.

I do not say that this Revenge of Christ, is, as oft times is a Mans, of Spite, Prejudice, or other irregular lettings out of Passions; but it ariseth from Righteousness and Truth. Nor can it be, but that Jesus must have a Desire to take Vengeance on his Enemy and ours, since Holiness is in him, to the utmost bounds of Perfection. And I say again, that in all his Pleading, as an *Advocate*, as well as in his offering as a Priest, he has a hot and flaming Desire and Design to right himself upon his Foe and ours. Hence he triumphed over

him,

him, when he died for *us* upon the Cross, and designed the spoiling of *his* Principality, while he poured out his Blood *for us* before the Face of God, *Col.* 2. 14, 15. we then have this Advantage more, in that Christ is our *Advocate*, our Enemy is also his, and the Lord Jesus counts him so.

Priv. 6. Sixthly, As thine *Advocate*, so thy *Judge holdeth thine Accuser for his Enemy also.* For it is not of Love to Righteousness and Justice that Satan accuseth us to God, but that he may destroy the Workmanship of God. Wherefore he also fighteth against God, when he accuseth the Children. And this thy Father knows right well: He must therefore needs distinguish between the Charge, and the Mind that brings it: Specially when what is charged upon us is under the gracious Promise of a Pardon (as I have shewed it is.) Shall not the Judge then hear his Son, (for our *Advocate* is his Son) in the Cause of one that he favours, and that he justly can against an Enemy, who seeks his Dishonour, and the Destruction of his eternal Designs of Grace?

A Mention of the Judges Son, goes far with Country-men, and great striving there is, with them, who have great Enemies and bad Causes, to get the Judges Son to plead; promising themselves that the Judge is as

like

like to hear him, and to yield a Verdict to his Plea, as to any other Lawyer. But what now ſhall we ſay concerning our *Judge's Son*, who takes part, not only with his Children, but with *him*, and with Law and Juſtice, in pleading againſt our Accuſer? Yea, what ſhall we ſay when both *Judge*, and *Advocate* and *Law* are all bent to make our Perſons ſtand and eſcape, whatever, and how truly ſoever the Charge and Accuſation is, by which we are aſſaulted of the Devil. And yet, all this is true, wherefore here is another Privilege of them that have Jeſus for their *Advocate*.

Priv. 7. Seventhly, Another Privilege that they have, who have Jeſus Chriſt for their *Advocate*, is, That he is *undaunted* and of a *good Courage*, as to the Cauſe which he undertakes: For that's a requiſite Qualification for a *Lawyer*, to be bold and undaunted in a Man's Cauſe: Such an one is *coveted*, eſpecially by him that knows he has a brazen-faced Antagoniſt. Wherefore he ſaith that *he will ſet his Face like a Flint*, *Iſa.* 50. 5, 6, 7. when he ſtands up to plead the Cauſe of his People. Lawyers, *of all Men*, need this Courage, and to be above others Men of hard Fore-heads, becauſe of the Affronts that ſometimes they meet with, be their Cauſe never ſo good, in the Face, ſometimes, of the chief of a Kingdom.

dom. Now Christ is our *Lawyer* and stands up to plead, not only sometimes, but always for his People, before the God of Gods, and that not in a Corner, but while all the Host of Heaven stands by both on the right Hand and on the Left. Nor is it to be doubted, but that our Accuser brings many a sore Charge against us, into the Court: But, however, we have an *Advocate* that is valiant and courageous: One that will not fail nor be discouraged till he has brought Judgment into Victory. Hence *John* inserts his Name, saying, *If any Man sin, we have an Advocate with the Father, Jesus Christ.*

Men love to understand a Man, before they commit their Cause unto him, to wit, whether he be fitly qualified for their Business. Well, here's an *Advocate* propounded; an *Advocate* to plead our Cause against our Foe. But what is he? What's his Name? Is he qualified for my Business? The Answer is, 'tis Jesus Christ. How! Jesus Christ! What, that old Friend of Publicans and Sinners! Jesus Christ! He used never to fail, he used to set his Face like a Flint against Satan, when he pleadeth the Cause of his People. Is it Jesus Christ, says the knowing Soul, then he shall be mine *Advocate*?

For my part, I have often wondred, when I have considered, what sad Causes Jesus Christ

Chriſt ſometimes takes in Hand, and for what ſad Souls he ſometimes pleads with God his Father; he had need of a Face as hard as Flint, elſe how could he bear up in that Work, in which, for us, ſometimes he is employed. A Work enough to make Angels bluſh. Some, indeed, will lightly put off this, and ſay, it is his Office, but I ſay, his Office notwithſtanding, the Work in it ſelf is hard, exceeding hard; when he went to die, had he not *deſpiſed the Shame*, he had turned his Back upon the Croſs, and left us in our Blood: And now it is his turn to plead, the Caſe would be the ſame, only he can make Argument upon that, which to us ſeems to yield no Argument at all, to take Courage to plead for a *Joſhua*, for a *Joſhua* cloathed, cloathed with filthy Garments. *He*, ſaith he, *that is aſhamed of me and my Words in this adulterous Generation, of him will I be aſhamed*, &c. *Mark* 8. 38. Hence it follows that Chriſt will be aſhamed of ſome, but why not aſhamed of others? It is not becauſe their Cauſe is good, but becauſe they are kept from denying of him profeſſedly; wherefore, for ſuch, he will force himſelf and will *ſet his Face like a Flint*, and will, without Shame, *own*, *plead*, and improve his Intereſt with God for them, even for them, whoſe Cauſe is ſo horribly bad and groſs, *that themſelves do bluſh while they think thereof*. But

But what will not *Love do*? What will not *Love bear with*? And what will not *Love suffer*? Of all the Offices of Jesus Christ, I think this tryeth him as much as any. True, his offering himself in Sacrifice, tryed him greatly, but that was but for a while; his grapling as a Captain with the Curse and Death and Hell tryed him much, but that also was but for a while: But this Office of being *an Advocate*, tho it meeteth not with such *sudden* Depths of Trouble, yet, what it wants in Shortness it may meet with in length of time. I know Christ being raised from the Dead, dies no more. Yet he has not left off, tho in *Heaven*, to do some works of Service for his Saints on *Earth*: For *there* he pleads as an *Advocate*, or Lawyer for his People, *Heb.* 8. 1, 2. And let it be, that he has no Cause of Shame, when he standeth thus up to plead for so vile a Wretch as I, who have so vilely sinned; yet I have Cause to think, that well he may, and to hold my Hands before my Face for Shame: and to be confounded with Shame, while he, to fetch me off from Condemnation for my Transgressions, sets his Face like a Flint to plead for me, with God, and against my Accuser. But thus much for the Seventh Privilege that they have by Christ, who have him for their *Advocate*.

Priv. 8. Eightly, Another Privilege that they have, who have Jeſus Chriſt to be their *Advocate*, is this; *He is always ready, always in Court, always with the Judge, then and there to oppoſe, if our Accuſer comes, and to plead againſt him what is pleadable for his Children.* And this the Text implies, where it ſaith, *we have an Advocate with the Father*: Always with the Father. Some Lawyers, tho they are otherwiſe able and ſhrewd, yet not being always in Court, and ready, do ſuffer their poor Clients to be *baffled* and nonſuited by their *Adverſary*; yea it ſo comes to paſs, becauſe of this Neglect, that a *Judgment* is got out againſt them, for whom they have undertaken to plead, to their great Perplexity and Damage. But no ſuch opportunity can Satan have of our *Advocate*, for he is with the Father, always with the Father; as to be a Prieſt, ſo to be an *Advocate*: We have an *Advocate* with the Father. It is ſaid of the *Prieſts*, they *wait* at the *Altar*, and that they give *Attendance* there, 1 *Cor.* 9. 13. alſo of the *Magiſtrate*, that, as to his Office, he ſhould attend *continually on this very thing.* And as theſe, ſo Chriſt, as to his Office of an *Advocate*, attends continually upon that Office with his Father, *Rom.* 13. 6. *we have* an *Advocate* with the Father; always with the Father. And truly *ſuch* an *Advocate* becomes the

the Children of God, because of the Vigilancy of their Enemy: For 'tis said of him, that he *accuseth us Day and Night*, *Rev.* 12. 10. So unweariedly doth he both seek and pursue our Destruction. But behold, how we are provided for him, we have an *Advocate with the Father*. If he comes a-Days, our *Advocate is with the Father*; if he comes a-Nights, *our Advocate is with the Father*. Thus then is our *Advocate* ready to put check to Satan, come he when he will, or can, to accuse us to the Father. Wherefore these two Texts are greatly to be minded; one of them for that it shews us *the Restlessness of our Enemy*, the other for that it shews us *the Diligence of our Advocate*.

That also in the *Hebrews* shews us the Carefulness of our *Advocate*, where it saith, He is gone into Heaven, *Now to appear in the Presence of God for us*, Heb. 9. 24. *Now*, just the time present. *Now*, the time always present: *Now*, let Satan come when he will. Nor is it to be omitted, that this Word, that thus specifies the time, the present time, doth also conclude it to be *that* time *in* which we are imperfect in Grace, *in* which we have many failings, *in* which we are tempted and accused of the Devil to God: This is the time, and in *it*, and every whit of *it*, he *now* appeareth in the Presence of God

God for us. O the Diligence of our Enemy! O the Diligence of our Friend, the one againſt us, the other for us, and that continually. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* This then, that Jeſus Chriſt is always an *Advocate* with the Father *for* us, and ſo continually ready to put a check to every Accuſation that Satan brings into the Preſence of God *againſt* us, is another of the Privileges that they have, *who have Jeſus Chriſt for their* Advocate.

Priv. 9. Ninthly, Another Privilege that they have, who have Jeſus Chriſt to be their *Advocate*, is this: He is ſuch an one *that will not by Bribes, by Flattery nor fair Pretences*, be turned aſide from purſuing of his Clients Buſineſs. This was the Fault of Lawyers in old time, that they would wreſt Judgment for a Bribe: Hence the holy one complained, *That a Bribe did uſe to blind the Eyes of the Wiſe, and pervert the Judgment of the Righteous*, 1 *Sam.* 12. 3. *Amos* 5. 12. *Deut.* 16. 19. There are three things in Judgment, that a Lawyer muſt take heed of: One is the Nature of the Offence, the other is the meaning, and intendment of the Law-makers, and a third is to plead for them in Danger without Reſpect to Affliction or Reward. And this is the Excellency of our *Advocate*, he will not, cannot be byaſſed to turn aſide from doing Judgment. And this

this the Apostle intendeth when he calleth our *Advocate*, Jesus Christ the *righteous*. We have an *Advocate* with the Father, *Jesus Christ the righteous*. Or as another Prophet calls him, to wit, *The Just Lord*, one that will do no Iniquity, that is, no Unrighteousness, in *Judgment*, *Zeph.* 3. 5. He will not be provoked to do it, neither by the continual Sollicitations of thine Enemy, nor by thy continual Provocations, wherewith, by Reason of thy infirm Condition, thou dost often tempt him to do it. And remember, that thy *Advocate* pleads by the *new* Covenant, and thine *Adversary* accuses by the *Old*; and again remember that the new Covenant is better and more richly provided with Grounds of pleading for our Pardon and Salvation, than the old can be with Grounds for a Charge to be brought in by the Devil against us, suppose our Sin be never so heinous. 'Tis a better Covenant, established upon better Promises.

Now put these two together; namely that Jesus Christ is righteous, and will not swerve in Judgment: Also that he pleads for us by the new Law, with which Satan hath nothing to do, nor (had he) can he by *it*, bring in a *Plea* against us, *Jer.* 31. 29, 30, 31, 32, 33, 34. *Ezek.* 36. 25, 26, 27, 28, 29, 30. *Heb.* 8. 8, 9, 10, 11, 12, 13. because that Law

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in the very body of it, consists in free Promises of giving Grace unto us, and of an everlasting Forgiveness of our Sin. O Children, your *Advocate* will stick to the Law, to the new Law, to the new and everlasting Covenant, and will not admit that any thing should be pleaded by our Foe, that is inconsistent with the Promise of the Gift of Grace, and of the Remission of all Sin. This therefore is another Privilege that they are made Partakers of who have Jesus Christ to be their *Advocate*. He is just, he is righteous, he is Jesus Christ *the* righteous. He will not be turned aside to judge awry, either of the Crime, the Law, or for Favour or Affection. Nor is there any sin, but what is pardonable, committed by those that have chosen Jesus Christ *to be their Advocate*.

Priv. 10. Tenthly, Another Privilege that they have, who have Jesus Christ to be their *Advocate*, is this, *The Father has made him, even him that is thine* Advocate, *the Umpire and Judge in all Matters that have, do or shall fall out 'twixt him and us.* Mark this well. For when the Judge himself, before whom I am accused, shall make mine *Advocate* the Judge of the Nature of the Crime, *for* which I am accused, and of matter of Law, by which I am accused, to wit, whether it is in Force against me, to Condemnation, or whether,

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by the Law of Grace, I am set free: (specially, since before my *Advocate* has espoused my Cause, promised me Deliverance, and pleaded my Right to the State of eternal Life) must it not now go well with me? Yes, verily. The Judge then making thine *Advocate* the Judge, for *he hath committed all Judgment unto the Son, Joh.* 5.22. hath done it also for thy Sake, who hast chosen him to be thine *Advocate.* 'Twas a great thing that happened to *Israel*, when *Joseph* was become their *Advocate*, and when *Pharoah* had made him a Judge: *Thou*, says he, *shalt be over my House, and according to thy Word shall all my People be ruled. See, I have set thee over all the Land of* Egypt; *and without thee shall no Man lift up his Hand or Foot in all the Land of* Ægypt: *Only in the Throne, I will be greater than thou*, Gen. 41. 39, 40, 44. *Joseph* in this was a type of Christ, and his Goverment here, of the Government of Christ for his Church.

Kings seldom make a Man's Judge his *Advocate*; they seldom leave the Issue of the whole Affair to the *Arbitration* of the *poor* Man's Lawyer. But, when they do, methinks it should even go to the Hearts desire of the Client, whose the *Advocate* is: Specially when, as I said before, the Cause of the Client is become the Concern of the *Advocate*; and that they are both wrapt up in the self same Interest; yea, when the Judge himself also is

therein concerned: And yet thus it is with that Soul who has Jesus Christ for his *Advocate*. What sayst thou poor Heart to this? The Judge, to wit, the God of Heaven, has made thy *Advocate Arbitrator* in thy Business: He is to judge, God has referred the Matter to him, and he has a Concern in *thy* Concern, an Interest in *thy* good speed. Christian Man, dost thou hear? Thou hast put thy Cause into the Hand of Jesus Christ, and hast chosen him to be thine *Advocate* to plead for thee before God and against thy *Adversary*; and God has referred the Judgment of that Matter to thy *Advocate*; so that he has Power to determine the Matter. I know Satan is not pleased with this, he had rather things should have been referred to himself, and then woe had been to the Child of God: But, I say, God has referred the Business to Jesus Christ, has made him *Umpire*, and *Judge* in thine Affair. Art thou also willing that he should decide the Matter? Canst thou say unto him as David, *Judge me, and plead my Cause, O Lord, Psal.* 43. 1.

O the Care of God towards his People, and the Desire of their Welfare. He has provided them an *Advocate*, and he has referred all Causes, and things, that may by Satan be objected and brought in against us, to the Judgment and Sentence of Christ our *Advocate*.

cate. But, to come to a Conclusion for this, and therefore,

Priv. 11. Eleventhly, The Advantage that he has, that has the Lord Jesus for his *Advocate*, therefore is very great. Thy *Advocate* has the Cause, has the Law, has the Judge, has the Purse, and so consequently has all that is requisite for an *Advocate* to have. Since together with these, he has *Heart*, he has *Wisdom*, he has *Courage*, and *Loves* to make the best Improvement of his Advantages, for the benefit of his *Client*. And that which adds to all, is, he can prove the Debt paid, about which Satan makes such ado; a Price given for the Ransom of my Soul, and for the Pardon of my Sins. Lawyers do use to make a great Matter of it, when they can prove, That that very Debt is paid, for which their Client is sued at the Law. Now this Christ Jesus himself is Witness to: Yea, he himself has paid it, and that out of his own Purse, for us, with his own Hands, before and upon the *Mercy-Seat* according as the Law requireth, *Lev.* 16. 13, 14, 15. *Heb.* 9. 11. 14. 15, 16, 23, 24. what then can accrue to our Enemy, or what Advantage can he get by his thus vexing and troubling of the Children of the most High? Certainly nothing, *but*, as has been said already, *to be cast down.* For

the Kingdom of our God, which is a Kingdom of Grace, and the Power of his Chriſt will prevail. *Sampſon*'s Power lay in his Hair, but Chriſt's Power, his Power to deliver us from the Accuſation and Charge of Satan, lieth in the Worth of his Undertakings. And hence it is ſaid again *and they overcame him by the Blood of the Lamb, Rev.* 12.10,11,12. and he was caſt *out*, and *down*. And thus much for the Privileges that thoſe are made Partakers of who have Jeſus Chriſt to be their *Advocate*.

The Neceſſity of Chriſt's being an Advocate.

I come now to the *Sixth* & *laſt* thing, which is, to ſhew you, *what Neceſſity there is that Chriſt ſhould be our* Advocate.

That Chriſt ſhould be a *Prieſt* to offer Sacrifice, a *King* to rule, and a *Prophet* to teach, All ſeeing Men acknowledge, is of Neceſſity; but, that he ſhould be an *Advocate*, a Pleader *for* his People, few ſee the Reaſon of it. But he is an *Advocate*, and as an *Advocate*, has a Work and Imploy diſtinct from his Prieſtly, Kingly, or prophetical Office: *John* ſays, he is our *Advocate*, and ſignifieth alſo the Nature of his Work as ſuch, in that very Place, where he aſſerteth his Office. As alſo I have ſhew'd you in that which goes before: But, having already ſhewed you

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the *Nature*, I will now shew you the *Necessity* of this Office.

First, it is necessary, *for the more full and ample Vindication of the Justice of God, against all the Cavils of the infernal Spirits.* Christ died *on Earth, to declare* the Justice of God to Men, in his justifying of the ungodly. God standeth upon the *Vindication* of his Justice, as well as upon the *Act* thereof: Hence the Holy Ghost, by the Prophets and Apostles, so largely disputeth for the Vindication thereof, *Rom.* 3. 24. *Isa. Jer. Mal.* While it asserteth the reality of the pardon of sin, the justification of the unworthy, and their glorification with God, *Rom.* 3. *chap.* 4. *chap.* 8. *Gal.* 3 and 4. I say, while it disputeth the justness of this high Act of God, against the cavils of implacable sinners. Now the Prophets and Apostles in those Disputes by which they seek to vindicate the Justice of God, in the Salvation of sinners, are not only Ministers of God to us, but *Advocates* for him: Since, as *Elihu* has it, *They speak on God's behalf, Job* 36. 2. Or, as the Margent has it, *I will shew thee that there are yet Words for God*; Words to be spoken, and pleaded against his Enemies, for the justification of his Actions. Now, as it is necessary, that there should be *Advocates*, for God on Earth, to plead for his Justice and Holiness, while

he ſaveth ſinners, againſt the cavils of an ungodly People; ſo it is neceſſary that there ſhould be an *Advocate* alſo in Heaven, that may there vindicate the ſame Juſtice and Holineſs of God, from all thoſe Charges that the fallen Angels are apt to charge it with, while it conſenteth that we, *tho* ungodly, ſhould be ſaved.

That the fallen Angels are bold enough to charge God, to his Face, with *Unjuſtneſs of Language*, is evident in the firſt and ſecond of *Job*: And, that they ſhould not be as bold to charge him with Unjuſtneſs of *Actions*, nothing can be ſhewed to the contrary: Further, that God ſeeks to clear himſelf of this unjuſt Charge of Satan, is as manifeſt; for all the Troubles of his Servant *Job* were chiefly for that purpoſe: And why he ſhould have one alſo in Heaven, to plead for the Juſtneſs of his Doings, in the Forgiveneſs and Salvation of Sinners, appears alſo as neceſſary, even *becauſe there is one*, even an *Advocate with* the Father, or *on the Father's Side*, ſeeking to vindicate his Juſtice, while he pleadeth with him, for us, againſt the Devil and his Objections.

God is *wonderfully pleaſed* with his Deſign in the ſaving of Sinners; *it pleaſes him at the Heart*: And ſince he alſo is *infinitely* juſt, there is need, that an *Advocate* ſhould be appointed to

to shew, how in a Way of Justice, as well as Mercy, the Sinner may be saved.

The good Angels did not at first see so far into the Mysteries of the Gospel of the Grace of God, but that they needed further Light therein, for the Vindication of their Lord, as Servants: Wherefore they yet did pry, and look narrowly into it further, and also bowed their Heads and Hearts to learn yet more, by the Church, *of the manifold Wisdom of God*, 1 *Pet.* 1. 12. *Eph.* 3. 9, 10. And if the standing Angels were not yet, to the utmost, perfect in the Knowledge of this Mistery, (and yet surely they must know more thereof, than those that fell could do,) no Wonder if those Devils, whose emnity could not but animate their Ignorance, made, and do make their Cavils against Justice, insinuating that it is not impartial and exact, because *it*, as it is just, justifieth the ungodly.

That Satan will quarrel with God, I have shewed you, and that he will also dispute against his Works with the *holy Angels*, is more than intimated by the Apostle *Jude*, *Jude* 9. And why not quarrel with, and accuse the Justice of God as unrighteous for consenting to the Salvation of Sinners? Since his best Qualifications are most profound and prodigious Attempts to dethrone the Lord God of his Power and Glory.

Nay all this is evident ſince we have an *Advocate with the Father, Jeſus Chriſt the righteous.* And again, I ſay, 'tis evident that one part of his Work, as an *Advocate*, is to vindicate the Juſtice of God, while he pleadeth for our Salvation; *becauſe he pleadeth a Propitiation. For* a Propitiation reſpecteth *God*, as well as *us*, the appeaſing of his Wrath and the reconciling of his Juſtice to us, as well as the redeeming of us from Death and Hell. Yea it *therefore* doth the one, *becauſe* it doth the other. Now if Chriſt, as an *Advocate*, pleadeth a Propitiation with God, *for whoſe Conviction doth he plead it*? Not for God's, for he has ordained it, allows it, and glorioufly acquieſces therein, becauſe he knoweth the whole Virtue thereof. It is therefore for the Conviction of the fallen Angels, and for the confounding of all thoſe Cavils that can be invented and objected againſt our Salvation, by thoſe moſt ſubtil, and envious ones. But,

Secondly, There is Matter of *Law* to be objected and that both againſt God and us. At leaſt there ſeems to be ſo, becauſe of the Sanction that God has put upon the Law, and alſo, becauſe we have ſinned againſt it.

God has ſaid *in the Day thou eateſt thereof, thou ſhalt ſurely die*; and, *the Soul that ſinneth it ſhall die.* God alſo ſtandeth ſtill upon the

the Vindication of his Justice, he also saveth Sinners. Now, in comes our Accuser, and chargeth us of Sin, of being guilty of Sin, because we have transgressed the Law. God also will not be put out of his way and steps of Grace to save us, also he will say he is just and righteous still. I, but these are but sayings, how shall this be proved? Why, now here is room for an *Advocate* that can plead to Matter of Law, that can preserve the Sanction of the Law, in the Salvation of the Sinner. *He shall magnifie the Law and make it honourable*, Isa. 42. 21. the Margent saith, *and make* him *honourable*. That is, he shall save the Sinner and preserve the Holiness of the Law and the Honour of his God. But who is this that can do this? *It is the Servant of God*, saith the Prophet, *ver.* 1. *ver.* 13. the Lord, a Man of War. But how can this be done by him? The Answer is, it shall be done, for God is well pleased *for his Righteousness Sake*. For 'tis by that that he magnifies the Law and makes his Father honourable.

That is, he as a Publick Person, comes into the World, under the Law, fulfils it, and having so done, he gives that Righteousness away; for he, as to his own Person, never had need thereof: I say he gives that Righteousness to those that have need, to those that have none of their own, that Righ-

teousneſs might be imputed to them.

This Righteouſneſs then he preſenteth to God for us, and God, for this Righteouſneſs Sake, is well-pleaſed that we ſhould be ſaved, and for it can ſave us, and ſecure his Honour, and preſerve the Law in its Sanction. And this Chriſt pleadeth againſt Satan as an *Advocate* with the Father for us. By which he vindicates his Fathers Juſtice, holdeth the Child of God, notwithſtanding his Sins, in a State of Juſtification, and utterly overthroweth and confoundeth the Devil.

For Chriſt, in pleading thus, appeals to the Law it ſelf. If he has not done *it* Juſtice. Saying, moſt mighty Law, what *Command* of thine have I not fulfilled? what *Demand* of thine have I not fully anſwered? where is that *jot*, or *tittle* of the Law that is able to object againſt my Doings, for want of Satisfaction? Here the Law is mute, it ſpeaketh not one Word, by way of the leaſt Complaint, but rather teſtifies of this Righteouſneſs that it is good and holy, *Rom.* 3. 22, 23. *Rom.* 5. 15, 16, 17, 18, 19. Now then, ſince Chriſt did this as a *publick* Perſon, it follows, that *others* muſt be juſtified thereby. For that was the end, and Reaſon of Chriſt's taking upon him to do the Righteouſneſs of the Law. Nor can the Law object againſt the Equity of this Diſpenſation of Heaven. For why

why might not that God who gave the Law his *Being* and his Sanction, dispose as he pleases, of the Righteousness which it *commendeth*? Besides, if Men be made righteous, they are so, and if by a Righteousness which the Law commendeth, how can Fault be found with them by the Law? Nay, *It is witnessed to by the Law and the Prophets*, who consent, that it should be unto all and upon all them that believe, for their Justification, *Rom.* 3.20, 21.

And, that the mighty God suffereth the Prince of the Devils to do with the Law what he can, against this most wholesome and godly Doctrine, it is, to shew the Truth, Goodness and Permanency thereof. For this is as who should say, *Devil do thy worst.* When the Law is in the Hand of an easie Pleader, tho the Cause that he pleadeth be good, a crafty Opposer may overthrow the right, but here is the Salvation of the Children *in debate*, and whether it can stand with Law and Justice. The Opposer of this is the Devil, his Argument against it is the Law, he that defends the Doctrine, is Christ, the *Advocate*, who, in his Plea, must justifie the Justice of God, defend the Holiness of the Law, and save the Sinner from all the Arguments, Pleas Cavils, Stops and Demurrs, that Satan is able to put in against it. And this

this he muſt do fairly, righteouſly, ſimply, Pleading the Voice of the ſelf-ſame Law for the Juſtification of what he ſtandeth for, which Satan pleads againſt it. For, tho it is by the *new* Law that our Salvation comes, yet by the *old* Law, is the new Law approved of, and the way of Salvation thereby, *by it* conſented to.

This ſhews therefore that Chriſt is not aſhamed to own the way of our Juſtification and Salvation, no not before Men and Devils: It ſhews alſo that he is reſolved to *diſpute* and *plead* for the ſame, tho the Devil himſelf ſhall oppoſe it. And, ſince our Adverſary pretends a Plea in Law againſt it, 'tis meet, that there ſhould be an open Hearing before the *Judge of all* about it: But for as much as we neither can nor dare appear to plead for our ſelves, our good God has thought fit we ſhould do it by an *Advocate*: *we have an Advocate with the Father, Jeſus Chriſt the righteous.*

This therefore is the ſecond thing that ſhews the need that we have of an *Advocate*; to wit, our *Adverſary* pretends that he has a Plea in Law againſt us, and that by Law we ſhould be otherwiſe diſpoſed of than to be made Poſſeſſors of the Heavenly Kingdom.

But,

Thirdly, There are many things relating to

to the Promise to our Life, and to the Threatnings that minister Matter of Question and Doubt; and give the Advantage of Objections unto him that so eargerly desireth to be putting in *Cavils* against our Salvation; all which it hath pleased God to resel by Jesus Christ our *Advocate.*

1. There are many things relating to the Promises, as to the largeness and straitness of Words, as to the Freeness and Conditionality of them, which we are not able so well to understand; and therefore, when Satan dealeth with us, about them, we quickly fall to the Ground before him; we often conclude that the Words of the Promise, are too narrow and strait to comprehend us, we also think verily that the Conditions of some Promises do utterly shut us out from hope of Justification and Life. But our *Advocate* who is for us, with the Father, he is better acquainted with, and learned in *this* Law, than to be baffled out with a bold Word or two, *Isa.* 50. 4. or with a subtil piece of Hellish Sophistication. He knows the true Purport, Intent, Meaning, and Sense of every Promise, and piece of Promise, that is in the whole Bible, and can tell how to plead it, for Advantage, against our Accuser; and doth so: And I gather it not only from his Contest with Satan for *Joshua*, *Zech.* 3. and from his Conflict with

with him in the *Wilderneſs*, *Mat.* 4. and in *Heaven*, *Rev.* 14. but alſo from the Practice of Satan's *Emiſſaries* here. For what his *Angels* do, that doth *he*. Now there is here nothing more apparent, than that the Inſtruments of Satan do plead againſt the Church, from the pretended Intricacy, Ambiguity, and Difficulty of the Promiſe, whence I gather, ſo doth Satan before the Tribunal of God, but there we have one to match him, *we have an Advocate with the Father*, that knows *Law* and *Judgment* better than Satan, and *Statute* and *Commandment*, better than all his Angels: And by the Verdict of our *Advocate*, all the Words, and Limits, and Extenſions of Words, with all Conditions of the Promiſes, are expounded and applyed. And hence it is, that it ſometimes falleth ſo out, that that very Promiſe that we have thought could not reach us to comfort us by any Means, has at another time ſwallowed us up with Joy unſpeakable: Chriſt the true Prophet has the right Underſtanding of the Word, as an *Advocate*, has pleaded it before God againſt Satan, and having overcome him at the common Law, he hath ſent to let us know it by his good Spirit, to our Comfort, and the Confuſion of our Enemy. Again,

2. There are many things relating to our Lives, that miniſter to our Accuſer, occaſi-

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ons of many Objections against our Salvation; for, besides our daily Infirmities, there are in our Lives, gross Sins; many horrible Backslidings; also we oft-times suck and drink in many abominable Errors and deceitful Opinions, of all which Satan accuseth us before the Judgment-Seat of God, and pleadeth hard, that we may be damned forever for them. Besides, Some of these things are done after Light received, against present Convictions and Dissuasions to the contrary, against Solemn engagement to Amendment, when the Bonds of Love were upon us, *Jer.* 2. 20. These are crying Sins, they have a loud voice in themselves against us, and give to Satan great Advantage and Boldness to sue for our Destruction before the Bar of God. Nor doth he want Skill to aggravate, and to comment profoundly upon all Occasions, and Circumstances that did attend us, in these our Miscarriges; to wit, that we did it without a Cause, also when we had, had we had Grace to have used them, many things to have helpt us against such Sins, and to have kept us clean and upright. There is also *a Sin unto Death*, 1 *Joh.* 5. and he can tell how to labour, by Argument and Slight of Speech, to make our Transgressions not only to border upon, but to appear in the Hue, Shape, and Figure of *that*, and thereto make his Objection

jection againſt our Salvation. He often argueth thus with us, and faſtneth the Weight of his Reaſons upon our Conſciences, to the almoſt utter Deſtruction of us, and the bringing of us down to the Gates of Deſpair, and utter Deſtruction: The ſame Sins with their aggravating Circumſtances, as I ſaid, he pleadeth againſt us at the Bar of God: But there he meeteth with Jeſus Chriſt our Lord, and *Advocate*, who entereth his Plea againſt *him*, unravels all *his* Reaſons and Arguments *againſt us*, and ſhews the guile and falſhood of them; he alſo pleadeth as to the Nature of Sin, as alſo to all thoſe high Aggravations, and proveth that neither the Sin in it ſelf, nor yet as joined with all its advantageous Circumſtances, can be the Sin unto Death, *Col.* 2. 19. becauſe *we hold the Head*, and have not made *Ship wrack of Faith*, 1 *Tim.* 1. 19. but ſtill as *David* and *Solomon*, we confeſs and are ſorry for our Sins. Thus, tho we *ſeem*, through our Falls, to come ſhort of the Promiſe with *Peter*, *Heb.* 4. 3. and leave our Tranſgreſſions as ſtumbling Blocks to the World with *Solomon*, and miniſter Occaſion of a Queſtion of our Salvation among the Godly: Yet our *Advocate* fetches us off before God, and we ſhall be found ſafe (and in Heaven at laſt) by them in the next World, who was afraid they had loſt us in this.

But

But all these Points must be managed by Christ for us, against Satan, as a *Lawyer*, an *Advocate*; who to that end, *now* appears in the Presence of God for us: And wisely handleth the very *Cristis* of the Word, and of the Failings of his People, together with all those *nice* and *critical* juggles by which our Adversary laboureth to bring us down, to the Confusion of his Face.

3. There is also the *Threatnings* that are annexed to the Gospel; and they fall now under our Consideration. They are of two sorts, such as respect those who altogether neglect and reject the Gospel, or those that profess it, yet fall in, or from that Profession thereof.

The first sort of threatning cannot be pleaded against the Professors of the Gospel as against those that never profess'd it. Wherefore he betaketh himself to manage those Threatnings against us that belong to those that have professed and that have fallen *in*, or *from* that Profession, *Psal.* 109. 6. *Joshua* fell in it, *Zech.* 3. 1, 2. *Judas* fell from it. And the Accuser stands at the Right Hand of them *both* to resist them before the Judgment of God. To resist them by pleading the Threatnings against them. To wit, that God's Soul should have no Pleasure in them. [*If any Man draws back, my Soul shall have no Pleasure in them.*]

them.] *Here's a Plea* for Satan, both againſt one and t'other, they are both Apoſtatized, both *drawn back*, and he is ſubtil enough to manage it. Ay but, Satan, here is alſo Matter ſufficient for a Plea for our *Advocate* againſt thee, for as much as the next Words diſtinguiſh betwixt *drawing back*, and drawing back *unto Perdition*; every one that *draws back*, doth not draw back unto Perdition, *Heb.* 10. 38, 39. Some of them draw back *from*, and ſome *in* the Profeſſion of the Goſpel. *Judas* drew back *from*, and *Peter in* the Profeſſion of his Faith: Wherefore *Judas* periſhes, but *Peter* turns again, becauſe *Judas* drew back unto Perdition, but *Peter* yet believed to the ſaving of the Soul. Nor doth Jeſus Chriſt when he ſeeth 'tis to no boot, at any time ſtep in to endeavour to ſave the Soul. Wherefore, as for *Judas* for his backſliding from the Faith, Chriſt turneth him up to Satan, *and leaveth him in his Hand.* Saying, *when he ſhall be judged let him be condemned, and let his Prayer become Sin, Pſal.* 109. 7. But he will not ſerve *Peter* ſo, *The Lord will not leave him in his Hand, nor condemn him when he is judged, Pſal.* 37. 33. He will pray for him *before*, and plead for him *after* he hath been in the Temptation, and ſo ſecure him by Virtue of his *Advocation*, from the Sting and Laſh of the Threatning, that

is

is made against final Apostacy. But,

Fourthly, The Necessity of the *Advocate*'s Office of Jesus Christ appears namely in this, *To plead about the Judgments, Distresses, Afflictions and Troubles that we meet withal in this Life for our Sins.* For though by Virtue of *this* Office, Christ fully takes us off from the Condemnation that the Unbelievers go down to, for their Sins: Yet he doth not thereby exempt us from temporal Punishments, for we see and feel, that they daily overtake us. *But* for the proportioning of the Punishment or Affliction, for Transgression, seeing that Comes under the Sentence of the Law, 'tis fit that we should have an *Advocate* that understands both Law and Judgment to plead for equal Distribution of Chastisement, according, I say, as the Law of Grace: And this the Lord Jesus doth.

Suppose a Man for Transgression, be indicted at the Assizes: his *Adversary* is also full of Malice, and would have him punished sorely, beyond what by the Law is provided for such Offence: And he pleads that the Judge will so afflict and punish as he in his malicious Mind desireth. But the Man has an *Advocate* there: And he enters his Plea against the Cruelty of his Clients Accuser: Saying, My Lord, it cannot be as our Enemy would have it. The Punishment for these Transgressions

greſſions are preſcribed by that Law that we here ground our Plea upon. Nor may it be declined to ſatisfie his Envy, we ſtand here upon Matters of Law, and appeal to the Law. And this is the work of our *Advocate* in Heaven. Puniſhments for the Sin of the Children, come not headlong, not without Meaſure, as our Accuſer would have them; nor yet as they fall upon thoſe, *who have none to plead their Cauſe*: Hath he ſmote the Children according to the Stroke wherewith he hath ſmitten others? No, *In Meaſure when it ſhooteth forth*, (or ſeeks to exceed due Bounds) *thou wilt debate with it: He ſtayeth his rough Wind in the Day of his Eaſt Wind, Iſa.* 27.7,8,9. *Thou wilt debate with it*; enquiring and reaſoning by the Law, whether the ſhootings forth of the Affliction (now going out for the Offence committed) be not too ſtrong, too heavy, too hot, and of too long a time admitted to Diſtreſs and break the Spirit of this Chriſtian. And if it be, he applies himſelf to the *Rule*, to *meaſure* it by, he fetches forth his *Plum-Line*, and ſets his *Plum-line* in the middeſt of his People, *Amos* 7. 7, 8. *Iſa.* 28.17. and lays Righteouſneſs to *that*, and will not ſuffer it to go further; but according to the Quality of the Tranſgreſſion, and according to the Terms, Bounds, Limits and Meaſures which the Law of Grace admits: So ſhall the Puniſhment

Puniſhment be. Satan often ſaith of us, When we have ſinned, as *Abiſhai* ſaid of *Shimei* after he had curſed *David*, *Shall not this Man die for this?* 2 *Sam* 19. 21. But Jeſus our *Advocate* anſwers as *David*, what have I to do with thee, O Satan, thou this Day art an Enemy to me: Thou ſeekeſt for a Puniſhment for the Tranſgreſſions of my People, above what is allotted to them by the Law of Grace under which they are, and beyond what their Relation that they ſtand in to my Father and my ſelf, will admit. Wherefore as *Advocate*, he pleadeth againſt Satan when he brings in againſt us a Charge for Sins committed, for the regulating of Puniſhments both as to the Nature, Degree and Continuation of Puniſhment. And this is the Reaſon why, *when we are judged*, we are not condemned, *but chaſtened*, 1 *Cor.* 11. 32. that we ſhould not be condemned with the World. Hence *David* ſays, *the Lord had not given him over to the Will of his Enemy*, *Pſal.* 27. 12. And again, *The Lord hath chaſtned me ſore*, *but he hath not given me over unto Death*, *Pſal.* 118. 18. Satan's Plea was, that the Lord would give *David* over to his Will, and to the Tyranny of Death. No ſays our *Advocate*, that muſt not be, to do ſo would be an Affront to the Covenant under which Grace has put them; that would be to deal with them by a

Covenant

Covenant of Works under which they are not. There is a Rod for Children, and Stripes for those of them that transgress, this Rod is in the Hand of a Father, and must be used according to the Law of *that Relation*, not for the Destruction, but Correction of the Children: Not to satisfie the Rage of Satan, but to vindicate the Holiness of my Father. Not to drive them further from, but to bring them nearer to their God. But,

Fifthly, The Necessity of the *Advocateship* of Jesus Christ is also manifest in this, *For that there is need of one to plead the efficacy of* old *Titles to our eternal Inheritance, when our Interest thereunto seems questionable by reason of* new *Transgressions.* That God's People may by their *new* and repeated Sins, as to Reason at least, indanger their Interest in the eternal Inheritance, is manifest by such Groanings of theirs as these, *Why dost thou cast me off? Psal.* 43. 2. *Psal.* 51. 11. *Cast me not away from thy Presence, Psal.* 60. 1. *and O God, why hast thou cast us off forever? Psal.* 74. 1. Yet I find in the book of *Leviticus*, that tho any of the children of *Israel* should have sold, morgaged or made away with their Inheritance, they did not thereby utterly make void their title to an Interest therein, but it should again return to them, and they again enjoy the Possession of it in the Year of *Jubilee. In the Year*

of

of Jubilee, saith God, *you shall return every Man to his Possession. The Land shall not be sold for ever, not be quite cut off, for the Land is mine, for ye are Strangers and Sojourners with me. In all the Land of your Possession you shall grant a Redemption for the Land*, Levit. 25. 23, 24, 25.

The Man in *Israel* that, by waxing Poor, did sell his Land in *Canaan*, was surely a type of the Christian, who by Sin and Decays in Grace, has forfeited his Place and Inheritance in Heaven: But as the ceremonial Law provided that the poor Man in *Canaan*, should not by his Poverty lose his Portion in *Canaan* forever, but that it should return to him in the Year of *Jubilee*: So the Law of Grace has provided that the Children shall not for their Sin lose their Inheritance in Heaven forever, but that it shall return to them in the World to come; the last *Jubilee*, or Day of Judgment: For then, *They are not to be condemned with the World*, 1 *Cor.* 11. 32. All therefore that happeneth in this Case, is, They may live without the Comfort of it here, as he that had sold his House in *Canaan* might live without the Enjoyment of it, till the *Jubilee*: They may also seem to come short of it when they die. As he in *Canaan* did that deceased before the Year of Jubilee: But as certainly as he that died in *Canaan* before the Jubilee, did yet receive

receive again his Inheritance, by the Hand of his relative Surviver when the Jubilee came ſo certainly ſhall he that dieth, and that *ſeemeth* in his dying to come ſhort of the Celeſtial Inheritance now, be yet admitted at his riſing again, to the Re-poſſeſſion of his old Inheritance at the Day of Judgment. But, here is now Room for a Caviller to object and to plead againſt the Children, ſaying, *They have forfeited their Part of Paradiſe by their Sin, what Right then ſhall they have to the Kingdom of Heaven?* Now *let the Lord ſtand up to plead*, for he is *Advocate* for the Children. Yea, let them plead the Sufficiency of their firſt Title to the Kingdom, and that it is not their doings that can ſell the Land forever. The Reaſon why the Children of *Iſrael* could not ſell the Land forever, was becauſe the Lord, *their Head*, reſerved to himſelf a Right therein: The Land ſhall not be ſold *forever*, *for the Land is mine.* Suppoſe two or three Children have a lawful Title to ſuch an Eſtate, but they are all profuſe and prodigal; but there is a Brother alſo that has by Law a chief Right to the ſame Eſtate. This Brother, *he* may hinder the Eſtate from being ſold forever, becauſe 'tis alſo his Inheritance, and he may, when the limited time that his Brethren had ſold their ſhare therein, is out, if he will, reſtore

it

it to them again. And in the mean time if any that are unjust should go about utterly and forever, to deprive his Brethren, he may stand up and plead for them; that in Law the Land cannot be sold forever, for that it is his as well as theirs, he being resolved not to part with his Right: O my Brethren, Christ will not part with his Right of the Inheritance unto which you are also born. Your Profuseness, and Prodigality shall not make him let go his hold that he hath for you of Heaven, nor can you according to Law sell the Land forever, since 'tis his, and he hath the principal and chief Title thereto. This also giveth him Ground to stand up to plead for you against all those that would hold the Kingdom from you forever. For let Satan say what he can against you, yet Christ can say *the Land is mine*: And consequently that his Brethren could not sell it.

Yes, says Satan, if the Inheritance be devided.

O but, says Christ, The Land is undivided, no Man has his part set out, and turned over to himself. Besides my Brethren yet are under Age, and I am made their *Guardian*: They have not Power to sell the Land forever, the Land is mine, also my Father has made me Feoffee in trust for my Brethren, that they may have what is allotted them when they are all *come to a perfect Man, to the*

Meaſure of the Stature of the Fulneſs of Chriſt, *Eph.* 4. 12, 13. and not before, and I will reſerve it for them till then, and thus to do is the Will of my Father, the Law of the Judge, and alſo my unchangeable Reſolution. And what can Satan ſay againſt this Plea? Can he prove that Chriſt has no Intereſt in the Saints Inheritance? Can he prove that we are at Age, or that our ſeveral Parts of the Heavenly Houſe, is already delivered into our own Hands and is in our own Power? And if he goes about to do this is not the Law of the Land againſt him: Doth it not ſay that our Advocate *is Lord of all*, *Acts* 10. 36. that the Kingdom *is Chriſt's*, that it is laid up in Heaven for us, *Eph.* 5. 5. *Col.* 1. 5. Yea that the Inheritance which is *incorruptible undefiled, and that fadeth not away, is reſerved in Heaven for us who are kept by the Power of God through Faith unto Salvation*, 1 *Pet.* 1. 3, 4, 5. Thus therefore is our old Title to our Heavenly Inheritance made good by our *Advocate*, againſt the thwartings and branglings of the Devil, nor can our new Sins make it invalid, but it abideth ſafe to us at laſt, notwithſtanding our Weakneſſes. Tho if we ſin, we may have but little Comfort of it, or but little of its preſent Profits while we live in this World. A Spend-thrift tho he loſes not his Title, may yet loſe the preſent Benefit.

But

But the Principal will come again at last for we have an *Advocate* with the Father, Jesus Christ the righteous.

Sixthly the Necessity of the *Advocateship* of Jesus Christ for us further appears in this, to wit, *for that our Evidences, which declare that we have a Right to the eternal Inheritance, are often out of our own Hand, yea, and also sometimes kept long from us.* The which we come not at the Sight or Comfort of again but by our *Advocate*: Specially when our Evidences are taken from us because of a present forfeiture of this Inheritance to God by this or that most foul Offence. Evidences when they are thus taken away, as in *David's* Case, *Psal.* 51. 12. they were, why then they are in the Hand of God, laid up I say from the sight of them to whom they belong, till they *even forget* the Contents thereof, 2 *Pet.* 1. 5, 6, 7, 8, 9.

Now when Writings and Evidences are out of the Hand of the Owners, and laid up in the Court where in *Justice* they ought to be kept, they are not ordinarily got thence again but by the Help of a *Lawyer*, an *Advocate*. Thus it is with the Children of God. We do often *forfeit* our Interest in eternal Life, but the Mercy is, the *Forfeit* falls into the Hand of God; (not of the Law, nor of Satan) wherefore he taketh away al-

ſo our Evidences, (if not all, yet) ſome of them, as he ſaith, *I will take away my Peace from this People, even loving Kindneſs and Mercy, Jer.* 16. 5. This he took from *David*, 1 *Chron.* 17. 13. *Pſal.* 51. 12. yet (not as he took it from him that went before him) and he entreats for the Reſtauration of it, ſaying, *Reſtore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.* And, Lord, *Turn us again; cauſe thy Face to ſhine, and we ſhall be ſaved, Pſal.* 80. 3, 7, 19.

Satan now alſo hath an opportunity to plead againſt us, and to help forward the Affliction, as his Servants did of old, *when God was but a little angry, Zech* 1. 15. But Jeſus Chriſt our *Advocate is ready* to appear againſt him, and to ſend us from Heaven our old Evidences again, or to ſignifie to us that they are yet good and *Authentick*, and that cannot be gainſaid. *Gabriel*, ſaith he, *make this Man underſtand the Viſion, Dan.* 8. 16. And again ſaith he to another, *Run, ſpeak to this young Man, ſaying*, Jeruſalem *ſhall be inhabited as Towns without Walls. Jeruſalem* had been in Captivity, had loſt many Evidences of God's Favour and Love by Reaſon of her Sin, and her Enemy ſtept in to augment her Sin and Sorrow. But there was a Man among the *Myrtle trees that were in the bottom*, that did prevail with her God to ſay

I am returned to Jerusalem *with Mercies*: And then commands it to be proclaimed *That his Cities through Prosperity should yet be spread abroad, Zech.* 1. 11, 12, 13, 14, 15, 16, 17. Thus by Virtue of our *Advocate* we are either made to receive our old Evidences for Heaven again, or else are made to understand that they yet are good and stand valid in the Court of Heaven; nor can they be made ineffectual, but shall abide the test at last because our *Advocate* is also concerned in the Inheritance of the Saints in Light. Christians know what it is to lose their Evidences for Heaven, and to receive them again, or to hear that they hold their Title by them: But perhaps they know not how they come at this Privilege. Therefore the Apostle tells them, they have an *Advocate*. And that by him *as Advocate* they enjoy all these *Advantages*, is manifest, *because* his *Advocates* Office is appointed for our Help when we sin; that is, commit Sins *that are great and heinous. If any Man sin, we have an Advocate.*

By him the Justice of God is vindicated, the Law answered, the Threatnings taken off, the Measure of Affliction that for Sin we undergo, determined; our Titles to eternal Life preserved, and our comfort of them restored, notwithstanding the Wit, and Rage,

and Envy of Hell. So then, Chriſt gave himſelf for us, *as a Prieſt*; died for us, as a Sacrifice; but pleadeth Juſtice and Righteouſneſs, in a way of Juſtice and Righteouſneſs (for ſuch is his Sacrifice) for our Salvation, from the Death that is due to our *foul* or *high* Tranſgreſſions, as an *Advocate*.

Thus have I given you (thus far) an Account of the Nature, End, and Neceſſity of the *Advocateſhip* of Jeſus Chriſt: And ſhould now come to the uſe and Application, only I muſt firſt remove an Objection or two.

Obj. *But what need all theſe Offices of Jeſus Chriſt, or what need you trouble us with theſe nice Diſtinctions, 'tis enough for us to believe in Chriſt, in the general, without conſidering him under this and that Office.*

Anſw. The Wiſdom of God is not to be charged with needleſs doing, when it giveth to Jeſus Chriſt ſuch Variety of Offices, and calleth him to ſo many ſundry Imployments for us. They are all thought neceſſary, by *Heaven* and therefore ſhould not be counted ſuperfluous by *Earth*. And to put a *Queſtion* upon thy *Objection*: What's a *Sacrifice*, without a Prieſt; and what's a Prieſt, without a Sacrifice? And the ſame I ſay of his *Advocates* Office, what's an *Advocate* without the Exerciſe of his Office? And what need of an *Ad-*

vocates

vocates Office to be exercised, if Christ as Sacrifice and Priest, by God, was thought sufficient? Each of these Offices are sufficient for the perfecting of the Work for which they are designed, but they are not all designed for the self same particular thing. Christ as *Sacrifice* offereth not himself, 'tis Christ as *Priest* does that: Christ as *Priest* dieth not for our Sins, 'tis Christ as *Sacrifice* does so. Again, Christ as a *Sacrifice*, and a *Priest*, limits himself to those two Imploies, but as an *Advocate*, he lances out into a third. And since, these are not confounded in Heaven, nor by the Scriptures, they should not be confounded in our Apprehensions nor accounted useless.

'Tis not therefore enough for us that we exercise our thoughts upon Christ in an *undistinct*, and general way, but we must learn to know him in *all* his Offices, and to know the *Nature* of his Offices also. Our Condition requires this: It requireth it, I say, as we are guilty of Sin, as we have to do with God, and with our Enemy the Devil. As we are guilty of Sin, so we need a Sacrifice; and because we are also Sinners, we need one perfect to present our Sacrifice for us to God: We have need also of him as Priest to present our Persons and Services to God. And since God is just and upon the Judgment-Seat;

and since also we are subject to sin grievously; and again, since we have an Accuser who will by Law plead at this Bar of God our Sins against us, to the end we might be condemned, we have need of, and also *have an Advocate* with the Father, Jesus Christ the righteous.

Alas! How many of God's precious People, for the want of a distinct Knowledge of Christ in all his Offices, are at this day sadly baffled with the Sophistications of the *Devil*. To instance no more than this one thing: When they have committed some heinous Sin after Light received; How are they, I say, tossed, and tumbled, and distressed with many Perplexities? They cannot come to any Anchor in this their troubled Sea. They go from Promise to Promise, from Providence to Providence, from this to that Office of Jesus Christ, but forget *that* he is (or else understand not *what* it is for this Lord Jesus) to be an *Advocate* for them. Hence they so often sink under the Fears that their Sin is unpardonable, and that therefore their Condition is desperate. Whereas if they could but consider that Christ is their *Advocate*, and that he is *therefore* made an *Advocate*, to save them from those high Transgressions that are committed by them and that he waits upon this Office continually before the Judg-

ment-

ment-Seat of God; they would conceive Relief, and be made hold up their Head, and would more strongly twist themselves from under that Guilt and Burden (those Ropes and Cords wherewith by their Folly they have so strongly bound themselves) than commonly they have done or do.

Obj. 2. *But notwithstanding what you have said, this Sin is a deadly stick in my way. It will not out of my Mind, my Cause being bad, but Christ will desert me.*

Answ. 'Tis true, Sin is and will be a deadly stick and stop to Faith, attempt to exercise it upon Christ as considered under which of his Offices, or Relations you will: And above all, the Sin of *Unbelief is the Sin that doth so, or most easily beset us, Heb.* 12. 1, 2. And no marvel, for it never acteth alone, but is backed, not only with *Guilt* and *Ignorance*, but also with carnal Sense, and Reason. He that is ignorant of this, knows but little of himself, or of what believing is. He that undertaketh to believe, sets upon the hardest Task that ever was proposed to Man; not because the things imposed upon us are unreasonable or unaccountable, but because the Heart of Man, the more true any thing is, the more it sticketh and stumbleth thereat. And says Christ, *because I tell you the truth, ye believe me not, Joh.* 8. 45. Hence believing

is called *labouring*, *Heb.* 4. 11. and 'tis the ſoreſt Labour (at times) that any Man can take in Hand, becauſe aſſaulted with the greateſt Oppoſitions; but believe thou muſt, be the Labour never ſo hard, and that, not only in Chriſt in a general way, but in him as to his ſeveral Offices, and as to this of his being an *Advocate* in particular; elſe ſome Sins and ſome Temptations will not, in their Guilt nor vexatious Trouble, eaſily depart from thy Conſcience, no not by Promiſe nor by thy Attempts to apply the ſame by Faith. And this the Text inſinuateth, by it's ſetting forth of Chriſt as *Advocate*; as the only or beſt and moſt ſpeedy Way of Relief to the Soul, in certain Caſes.

There is then an Order that thou muſt obſerve in the Exerciſe of thy Soul in a way of believing.

1. Thou muſt believe unto Juſtification in general, and for this thou muſt direct thy Soul to the Lord Chriſt, as he is a Sacrifice for Sin, and as a Prieſt, offering that Sacrifice: So as a Sacrifice thou ſhalt ſee him appeaſing Divine Diſpleaſure for thy Sin, and as a Prieſt ſpreading the Skirt of his Garment over thee, for the covering of thy Nakedneſs; thus being cloathed thou ſhalt not be found naked.

2. This when thou haſt done (as well as thou

thou canst) thou must in the next Place keep thine Eye upon the Lord Christ as improving, as Priest in Heaven, the Sacrifice which he offered on Earth, for the continuing of thee in a state of Justification, thy Life time, notwithstanding those common Infirmities that attend thee, and to which thou art incident in all thy holy Services, or best of thy Performances, *Rom.* 5. 10. *Exod.* 28. 31, 38. For *therefore* is he a Priest in Heaven, and by his Sacrifice interceding for thee.

3. But if thy Foot slippeth; if it slippeth *greatly*, then know thou, 'twill not be long before a Bill be in Heaven preferred against thee by the Accuser of the Brethren; wherefore then thou must have Recourse to *Christ as Advocate* to plead before God, thy Judge, against the Devil, thine Adversary, for thee.

4. And as to the badness of thy Cause, let that nothing move thee, save to Humility, and self-Abasement: For Christ is glorified by being concerned for thee. Yea the Angels will shout aloud to see him bring thee off. For what greater Glory can we conceive Christ to obtain as *Advocate*, than to bring off his People when they have sinned, notwithstanding Satans so charging of them, for them, as he doth.

He

He gloried when he was going to the Croſs to die, he went up with a Shout and the Sound of Trumpet to make Interceſſion for us: And ſhall we think that by his being an *Advocate* he receives no additional Glory! 'Tis Glory to him doubtleſs to bear the Title of an *Advocate*, and much more to plead and proſper for us againſt our Adverſary as he doth.

5. And, I ſay again, for thee to think that Chriſt will reject thee for that thy Cauſe is *bad*, is a kind of thinking Blaſphemy againſt this his Office, and his Word. For what doth ſuch a Man but ſide *with* Satan while Chriſt is pleading *againſt* him. I ſay 'tis as the Devil would have it, for it puts Strength unto his Plea againſt us, by increaſing our Sin and Wickedneſs. But ſhall Chriſt take our Cauſe in Hand, and ſhall we doubt of good Succeſs? This is, to count Satan *ſtronger* than Chriſt, and that he can *longer* abide to oppoſe, than Chriſt can to plead for us. Wherefore away with it, not only as to the Notion, but alſo as to the Heart and Root thereof.

Oh! When ſhall Jeſus Chriſt our Lord be honoured by us as he ought? this *daſtardly* Heart of ours, when ſhall it be more ſubdued, and trodden underfoot of Faith? when ſhall Chriſt ride *Lord*, and *King*, and *Advocate* upon the Faith

Faith of his People as he should? He is exalted before God, before Angels, and above all the Power of the Enemy, there is nothing comes behind but the Faith of his People.

Obj. 3. *But since you follow the Metaphor so close, I will suppose, if an* Advocate *be entertained, some Recompense must be given him: His* Fee, *who shall pay him his* Fee? *I have nothing; could I do any thing to make this* Advocate *part of Amends, I could think I might have Benefit from him, but I have nothing; what say you to this?*

Answ. Similitudes must not be strained too far, but yet I have an Answer for this Objection. There is, in some Cases, Law for them that have no Money, ay, Law, and Lawyers too: And this is called a suing in *Forma Pauperis*; and such Lawyers are appointed by Authority for that Purpose. Indeed I know not that it is thus in every Nation, but 'tis sometimes so with us in *England*: and this is the way altogether in the Kingdom of Heaven before the Bar of God. All is done there for us in *Forma Pauperis*, on *free cost*: For our *Advocate*, or Lawyer is thereto designed and appointed of his Father.

Hence Christ is said to plead the Cause, not of the *rich* and *wealthy*, but of the *Poor* and *Needy*; not of those that have many

Friends

Friends, but of the *Fatherleſs* and *Widow*; not of them that are *fat* and *ſtrong*, but of thoſe under ſore Afflictions, *Prov.* 22. 22, 23. *chap.* 23. 10, 11. *chap.* 31. 9. *He ſhall ſtand at the right Hand of the Poor to ſave him from them that condemn his Soul*, *Pſal.* 109. 31. or as it is in the Margent, *from the Judges of his Soul.* This then is the manner of Jeſus Chriſt with Men: He doth freely what he doth, *not for Price nor Reward. I have raiſed him up*, ſays God, *And I will direct all his Ways, he ſhall build my City, and he ſhall let go my Captives, not for Price, nor Reward*, *Iſa.* 45. 13.

Spoke of *Cyrus* a Type of Chriſt.

This I ſay is the manner of Jeſus Chriſt with Men; he pleads, he ſues in *Forma Pauperis*, *gratis*, and of meer Compaſſion. And hence it is that you have his *Clients* give him thanks; for that is all the Poor can give. *I will greatly praiſe the Lord with my Mouth, I will praiſe him among the Multitude, for he ſhall ſtand at the right Hand of the Poor to ſave him from them that condemn his Soul*, *Pſal.* 109. 30.

They know but little, that talk of giving to Chriſt, except they mean, they would give him Bleſſing and Praiſe. He bids us *come* freely, *take* freely; and tells us that he will *give*, and *do*, freely, *Rev.* 22. 17. *chap.* 21. 6. Let him

him have *that which is his own*, to wit, thy self, for thou art the Price of his Blood. *David* speaks very strangely of giving to God for Mercy bestowed on him. I call it strangely, because indeed 'tis so to Reason. *What*, says he, *shall I render to the Lord for all his Benefits, I will take this Cup, and call for more, Psal.* 116. 12, 13. God has no need of thy Gift, nor Christ of thy Bribe to plead thy Cause. Take thankfully what is offered and call for more: That's the best giving to God. God is rich enough: Talk not then of giving, but of receiving, for thou art poor: Be not too high, nor think thy self too good to live by the Alms of Heaven: And since the Lord Jesus is willing to serve thee freely, and to maintain thy Right to Heaven against thy Foe, to the saving of thy Soul, without Price or Reward, *Let the Peace of God rule in thee, to the which thou art also called as is the rest of the Body, and be thou thankful, Col.* 3. 15.

This then is the Privilege of a Christian, we have an Advocate with the Father, Jesus Christ the righteous. One that pleadeth the Cause of his People against those that rise up against them, of his Love, Pity, and meer good Will. Lord open the Eyes of dark Readers, of disconsolate Saints that they may see who is for them, and upon what Terms.

Obj.

Obj. 4. *But if Christ doth once begin to plead for me, and shall become mine* Advocate: *He will always be troubled with me, unless I should of my self forsake him, for I am ever in Broils, and Suits of Law, Action after Action is laid upon me, and I am sometimes ten times in a Day summoned to answer my Doings before God.*

Answ. Christ is not an *Advocate* to plead a *Cause* or *two*, nor to deliver the Godly from an *Accusation* or *two*: He delivereth *Israel* out of *all his Troubles*, 2 *Sam.* 22. 28. and chuses to be an *Advocate* for such. Therefore the Godly of old, did use to make from the *Greatness* of their *Troubles* and the *abundance* of their *Troublers*, an Argument to the Lord Christ to *send*, and *lend* them help. *Have Mercy upon me*, said *David*, consider *my Trouble which I suffer of them that hate me*, *Psal.* 9. 13. And again, *Many are they that rise up against me, many there be that say of my Soul, there is no help for him in God*, *Psal.* 3. 1, 2. Yea the Troubles of this Man were so many and great that his Enemies began to triumph over him, saying, *There is no help for him in God*, *ver.* 7. But could he not deliver him, or did the Lord forsake him? No no; *thou hast smitten*, saith he, *all mine Enemies upon the Cheek-bone, thou hast broken the Teeth of the ungodly.* And as he delivereth them from their Troublers, so also

so he pleadeth *all* their Causes: *O Lord*, saith the Church, *thou hast pleaded the Causes of my Soul, thou hast redeemed my Life*, *Lam.* 3. 58. Mark, troubled Christian, thou sayst thou hast been *arrested* oft times in a Day, and as often summoned to appear at God's Bar, there to answer to what shall be laid to thy Charge: And here for thy Encouragement thou readest that the Church hath an *Advocate* that pleadeth the *Causes* of her Soul, that is, *all* her *Causes*, to deliver her. He knows that so long as we are in this World, we are subject to Temptation and Weakness, and through them made guilty of many bad things: Wherefore he hath prepared himself to our Service, and to abide with the Father an *Advocate* for us. As *Solomon* saith of a Man of great Wrath, *Prov.* 19. 19. so it may be said of a Man of great Weaknesses (and the best of Saints are such) *he must be delivered* again, and again. Yea many a time saith David *did he deliver them*, *Psal.* 106. 44, 45. to wit, *more* than *once* and *twice*; and he will do so for thee, if thou entertain him to be thine *Advocate*. Thou talkest of leaving of him, but then whither wilt thou go? all else are vain things, things that cannot profit, 1 *Sam.* 12. 20, 21, 22, 23. and he will not forsake his People tho their *Land be filled with Sin against the holy One of* Israel,

Jer.

Jer. 51. 5. I know the modeſt Saint is apt to be abaſh'd to think what a troubleſome one he is, and what a *make-work* he has been in God's Houſe all his Days: And let him be filled with holy bluſhing, *but let him not forſake his* Advocate.

Having thus ſpoken to theſe Objections, let us now come to make ſome uſe of the whole, and,

Uſe 1. Firſt, *I would exhort the Children to conſider the Dignity that God hath put upon Jeſus Chriſt their Saviour.* For by how much God hath called his Son to Offices and Places of truſt, by ſo much he hath heaped Dignities upon him. 'Tis ſaid of *Mordecai, That he was next to the King* Ahaſuerus. And what then? Why then the Greatneſs of *Mordecai* & his high Advance muſt be written in the Book of the Chronicles of the *Kings* of *Media* and *Perſia*, *Eſth.* 10. 1, 2, 3. to the end his Fame might not be buried nor forgot, but remembred and talked of in Generations to come. Why, my Brethren, God hath exalted *Jeſus of Nazareth*: Hath made him the *only* great one, having given him a *Name above every Name.* A *Name* did I ſay, a Name and Glory, beyond all Names, and above all Names, as doth witneſs both his being ſet above all, and the many Offices which he executeth for God on behalf of his People: 'Tis counted no little

tle Addition to Honour, when Men are, not only made near to the King, but also intrusted with most, if not almost with all the most weighty Affairs of the Kingdom. Why this is the Dignity of Christ, he is, 'tis true, the *natural* Son of God, and so high and one that abounds with Honour; but this is not all, God has conferred upon him as Man, all the high and most mighty Honours of Heaven. He hath made him *Lord Mediator* betwixt him and the World. This in general. And particularly, he hath called him to be *his high Priest forever*, *Heb.* 7. 21, 22, 23, 24. and hath sworn he shall not be changed for another, he hath accepted of his Offering once forever, counting that there is wholly enough in what he did *once*, to perfect forever them that are sanctified, to wit set apart to Glory, *Heb.* 10. 11, 12, 13.

He is Captain General of all the Forces that God hath in Heaven and Earth, the King and Commander of his People, *Chap.* 9. 25, 26.

He is Lord of all, and made Head over all things to the Church, *Eph.* 1. 22. and is our *Advocate* with the Father. O the Exaltation of Jesus Christ! Let Christians therefore in the first Place consider this. Nor can it but be profitable to them if withal they consider that all this Trust, and Honour is put, and

conferred

conferred upon him in Relation to the Advantage and Advancement of Christians. If Christians do but consider the nearness that is 'twixt Christ and them, and withal consider how he is exalted, it must needs be matter of Comfort to them. He is my Flesh and my Bone that is exalted, it is my Friend and Brother that is thus set up and preferred. 'Twas something to the *Jews* when *Mordecai* was exalted to Honour, they had thereby Ground to rejoice and be glad, for that one of *themselves* was made the Lord *Chief* by the King, and the great Governour of the Land, for the good of his Kindred. True, when a Man thinks of Christ, as severed from him, he sees but little to his Comfort in Christ's Exaltation, but when he looks upon Christ and can say *my* Saviour, *my* Priest, or the chief Bishop of *my* Soul, then he will see much in his being thus promoted to Honour. Consider then of the Glories to which God has exalted our Saviour in that he hath made him *so high*. 'Tis comely also when thou speakest of him, that thou name his Name with some additional Title, thereby to call thy Mind to the Remembrance, and so to the greater Reverence of the Person of thy Jesus. As, our *Lord* Jesus; our *Lord* and *Saviour* Jesus Christ; the *Apostle* and *High Priest* of our Profession Christ Jesus, 2 *Pet.* 2. 20.

20. *Heb.* 3. 1, &c. Men write themselves by their Titles; As *John*, *Earl* of such a Place; *Anthony*, Earl of such a Place; and *Thomas* Lord, *&c.* 'Tis common also to call Men in great Places by their Titles rather than by their Names, yea it also pleases such great ones well: As my Lord *High Chancellor* of *England*, my Lord *Privy-Seal*, my Lord high *Admiral*, &c. And thus should Christians make mention of Jesus Christ our Lord, adding to his Name some of his Titles of Honour, specially since all Places of Trust and Titles of Honour conferred on him are of special Favour to us. I did use to be much taken with one Sect of Christians, for that it was usually their way, when they made mention of the Name of *Jesus*, to call him, *The blessed King of Glory.* Christians should do thus; 'twould do them good. For why doth the Holy Ghost, think you, give him all these Titles, but that we should call him by them, and so make mention of him one to another. For the very calling of him by this or that Title, or Name belonging to this or that Office of his, giveth us Occasion, not only to think of him as exercising that Office, but to enquire by the Word, by Meditation, and one of another, *what there is in that Office*, and what by his exercising of that, the Lord Jesus profiteth his Church.

How

How will Men ſtand for that Honour that by Superiors is given to them, expecting, and uſing all things, to wit, Actions, and Carriages ſo, as that thereby their Grandure may be maintained. *And*, ſaith Chriſt, *ye call me Maſter and Lord, and ye ſay well, for ſo I am, Joh.* 13. 13. Chriſt Jeſus our Lord would have us exerciſe our ſelves in the Knowledge of his glorious Offices and Relative Titles; becauſe of the Advantage that we get by the Knowledge of them, and the Reverence of, and Love to him that they beget in our Hearts. The Diſciple, ſaith the Text, whom Jeſus loved, ſaid unto Peter, *It is the Lord.* And when *Simon Peter* heard *that it was the Lord*: He girt his Fiſhers Coat unto him (for he was naked) and did caſt himſelf into the Sea: And the other Diſciples came in a little Ship, to wit, to Shore to wait upon their Lord, *Chap.* 21. The very naming of him under the Title of Lord, bowed their Hearts forthwith to come with Joint-readineſs to wait upon him. Let this alſo learn us to diſtinguiſh Chriſts Offices and Titles, not to confound them: For he exerciſeth thoſe Offices and beareth thoſe Titles for great Reaſon, and to our Commodity.

Every Circumſtance relating both to Chriſt's *Humiliation* and *Exaltation* ought to be

be duly weighed by us, because of that Mystery of God, and of Man's Redemption that is wrapt up therein. For as there was not a pin, nor a loop, nor a tack in the Tabernacle, but had in it an use of Instruction to the Children of *Israel*; so there is not any part, whether more near or more remote to Christ's Suffering and Exaltation, but is, could we get into it, full of spiritual Advantage to us.

To instance, the *Water* that came out of Christ's Side; a thing little taken Notice of, either by Preachers, or Hearers, and yet *John* makes it one of the Witnesses of the Truth of our Redemption, and a Confirmation of the Certainty of that Record that God to the World hath given of the Sufficiency that is in his Son to save, *Joh.* 19. 34. 1 *Joh.* 5. 5, 6, 7, 8, 9. *Gal.* 3. 17. *Rom.* 4. 9, 10, 11, 12.

When I have considered that the very *timing* of Scripture Expressions, and the *Season of administring* of Ordinances, has been argumentative to the promoting of the Faith, and way of Justification by Christ; it has made me think that both my self and the most of the People of God, look over the Scriptures too slightly, and take too little Notice of that or of those many Honours that God for our good has conferr'd upon Christ. Shall he be called a *King*, a *Priest*, a *Prophet*, a *Sacrifice*, an *Altar*,

Altar, a *Captain*, a *Head*, a *Husband*, a *Father*, a *Fountain*, a *Door*, a *Rock*, a *Lyon*, a *Saviour*, &c. and ſhall we not conſider theſe things? And ſhall God to all theſe, add moreover, that he is an *Advocate*, and ſhall we take no Notice thereof, or jumble things ſo together that we loſe ſome of his Titles and Offices, or ſo be concerned with one, as not to think we have need of the Benefit of the reſt? Let's be aſhamed thus to do or think, and let's give to him that is thus exalted the Glory *due* unto his Name.

Uſe 2. Secondly, As we ſhould conſider the Titles and Offices of Chriſt in general: So we ſhould conſider *this of* his being an *Advocate*, in particular: for this is one of the Reaſons which induced the Apoſtle to preſent him here under that very Notion to us, namely that we ſhould have Faith about it, and conſider of it to our Comfort. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* An *Advocate*. An *Advocate* as I ſaid is one that hath Power to plead for another, in *this*, or *that*, or *any* Court of Judicature. Be much therefore in the Meditation of Chriſt as executing of this his Office for thee: For many Advantages will come to thee thereby; As,

1. *This will give thee to ſee, that thou art not forſaken which thou haſt ſinned*; and this has

has not in it a little Relief only, but yieldeth Consolation in time of need.

There is nothing that we are more *prone* unto than to think we are forsaken when we have sinned, when for this very thing, to wit, to keep us from thinking so, is the Lord Jesus become our *Advocate*. If any Man sin, we have an *Advocate*. Christian, thou that hast sinned, and that with the Guilt of thy Sin art driven to the brink of Hell, I bring thee news from God, thou shalt not die but live, for thou hast an *Advocate* with the Father. Let this therefore be considered by thee because it yieldeth this Fruit.

2. *The Study of this Truth will give thee ground to take Courage to contend with the Devil concerning the largeness of Grace*, by Faith; since thy *Advocate* is contending for thee against him at the Bar of God. 'Tis a great Encouragement to a Man to hold up his Head in the Country, when he knows he has a special Friend at the Court. Why our *Advocate* is a Friend at Court, a Friend there ready to give the onset to Satan come he when he will. We have an *Advocate* with the Father. An *Advocate*, or one to plead against Satan for us.

3. *This Consideration will yield Relief when by Satan's abuse of some other of the Offices of Christ, thy Faith is discouraged and made afraid.*

fraid. Christ as a Prophet pronounces many a dreadful Sentence against Sin, and Christ as a King is of Power to execute them: And Satan as an Enemy has Subtilty enough to abuse both these to the almost utter Overthrow of the Faith of the Children of God. But what will he do with him as he is an *Advocate*: Will he urge that he will plead against us? He cannot, he has no such Office. *Will he plead against thee with his great Power? No, but he would put Strength into thee, Job* 23. 3, 4, 5, 6. Wherefore Satan doth all he may to keep thee ignorant of this Office, for he knows, that as *Advocate* when he is so apprehended, the Saints are greatly relieved by him, even by a believing thought of that Office.

4. *This Consideration, or the Consideration of Christ as exercising of this Office, will help thee to put by that vizor wherewith Christ by Satan is misrepresented to thee to the weakning and affrighting of thee.* There is nothing more common among Saints, than thus to be wronged by Satan: For as he will labour to fetch Fire out of the Offices of Christ to burn us, so to present him to us with so dreadful and so ireful a Countenance, that a Man in Temptation and under Guilt, shall hardly be able to lift up his Face to God.

But now, to think really that he is my *Advocate*

vocate this heals all. Put a Vizor upon the Face of a Father, and it may perhaps for a while fright the Child, but let the Father speak, let him speak in his own Fatherly Dialect to the Child, and the *Vizor* is gone, if not from the Father's Face, yet from the Child's Mind: Yea the Child, notwithstanding that *Vizor*, will adventure to creep into it's Fathers Bosom. Why thus it is with the Saints when Satan deludes, and abuses them by disfiguring of the Countenance of Christ to their view: Let them but hear their Lord speak in his own natural Dialect, (and then he doth so indeed when we hear him speak as an *Advocate*) and their Minds are calmed, their Thoughts settled, their Guilt made to vanish, and their Faith to revive.

Indeed the *Advocateship* of Jesus Christ is not much mentioned in the Word: And because it is no oftner made mention of, therefore, perhaps it is that some Christians do so lightly pass it over when on the contrary the rarity of the thing should make it the more admirable. And perhaps it is therefore so little made mention of in the Bible, because it should not by the common sort be abused: But is as it were privately dropt in a corner to be found by them that are for finding Relief for their Soul by a diligent

ſearch of the Scriptures. For Chriſt in this Office of *Advocateſhip* is only deſigned for the Child of God. The World hath nothing therewith to do. Methinks that which alone is proper to Saints, and that which by God is peculiarly deſigned for them, they ſhould be mightily taken withal. The peculiar *Treaſure of Kings*; the peculiar Priviledge of Saints! Oh! This ſhould be affecting to us. Why Chriſt as an *Advocate* is ſuch. *Remember me, O Lord, ſaid the Pſalmiſt, with the Favour that thou beareſt to thy People: O viſit me with thy Salvation: That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy Nation, that I may glory with thine Inheritance, Pſal.* 106. 4, 5. The Pſalmiſt you ſee here is crying out for a ſhare in, and the Knowledge of the *peculiar Treaſure of Saints*: And this of Chriſt as *Advocate* is ſuch, wherefore ſtudy it, and prize it ſo much the more. This *Advocate* is *ours*.

1. Study it *with reference to its Peculiarity*. It is for the Children and no body elſe. For the Children little and great. This is Childrens Bread, this is a meſs for *Benjamin*: This is to be eaten in the holy Place. Children uſe to make much of that which by way of ſpeciality is by their Relations beſtowed on them. And *Naboth ſaid to Ahab, the Lord forbid it me, that I ſhould give the Inheri-*

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tance of my Father to thee, 1 *Kin.* 21 3. no truly will I not. Why so? because it was my Father's Gift, not in common to all, but to me in special.

Secondly, Study this Office *in the Nature of it*. For therein lies the Excellency of any thing, even in the Nature of it. Wrong thoughts of this or that, abuses it, and takes its natural Glory from it, take heed therefore of misapprehending, while thou art seeking to apprehend Christ as thy *Advocate*. Men judge of Christ's Offices, while they are at too great a distance from them, but *Let them come near says God, then let them speak*, *Isa.* 41. 1. or as *Elihu* said to his Friends (when he had seen them judge amiss,) *Let us chuse to us Judgment, let us know among ourselves what is good*, *Job* 34. 4. So say I, study to know, rightly to know the *Advocate*-Office of Jesus Christ. It is one of the easiest things in the World to miss of the Nature, while we speak of the Name and Offices of Jesus Christ. Wherefore look to it that thou study the Nature of the Office of his *Advocateship*: Of his *Advocateship for*, for so you ought to consider it, there is an *Advocate for*, not *against* the Children of God, Jesus Christ the righteous.

Thirdly, Study this Office *with reference to its efficacy*, *and prevalency*; *Job* says, *After*

my Words they ſpake not again. *Job* 29. 22. And when Chriſt ſtands up to plead, all muſt keep ſilence before him. True, Satan had the firſt Word, but Chriſt the laſt in the Buſineſs of *Joſhua*, and *ſuch* a laſt, as brought the poor Man off well, *tho cloathed with filthy Garments*, *Zech.* 3. Satan muſt be ſpeechleſs after a Plea of our *Advocate* how rampant ſoever he is afore; or as *Elihu* has it, *He was amazed, he anſwered no more, he left off ſpeaking*. Shall he that ſpeaks in Righteouſneſs give place, and he who has nothing but Envy and Deceit be admitted to ſtand his Ground? Behold the Angels cover their Faces when they ſpeak of his Glory: How then ſhall not Satan bend before him? In the Days of his Humiliation he made him cringe and creep, how much more then now he is exalted to Glory, to glory to be an *Advocate*, an *Advocate* for his People? If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.

Fourthly, Study *The Faithfulneſs of Chriſt in his Execution of this Office*: For he will not fail nor forſake them that have entertained him for their *Advocate*. He will *thorowly* plead their Cauſe, *Jer.* 50. 34. *Faithful and true*, is one of his Titles, and you ſhall faithfully be ſerved by him. You may boldly commit your Cauſe unto him, nor ſhall the badneſs

ness of it, make him fail or discourage him in his work, for it is not the badness of a Cause that can hinder him from prevailing, because he hath wherewith to answer for all thy Sins, and a new Law to plead by, through which he will make thee a Conqueror. He is also for sticking to a Man *to the End* if he once engages for him, *Joh.* 13. 1, 2. He will threaten, and love; he will chastise, and love; he will kill, and love; and thou shalt find it so And he will make this appear at the last, and Satan knows it is so now, for he finds the Power of his Repulses while he pleadeth for us at the Bar against him. And all this is in very Faithfulness.

Fifthly, Study also *the need that thou hast of a Share in the Execution of the* Advocateship *of Jesus Christ.* Christians find that they have need of washing in the Blood of Christ, and that they have need of being cloathed with the Righteousness of Christ: They also find that they have need that Christ should make Intercession for them and that by him (of Necessity) they must approach God, and present their Prayers and Services to him: But they do not so well see that they need that Christ should also be their *Advocate.* And the Reason thereof is this: They forget that their Adversary makes it his Business to accuse them before the Throne of God; they

conſider not the long Scrowls, and many Crimes wherewith he chargeth them in the Preſence of the Angels of God: I ſay this is the Cauſe that the *Advocateſhip* of Chriſt is ſo little conſidered in the Churches. Yea many that have been relieved by that Office of his, have not underſtood what *thereby* he has done for them.

But perhaps this is to be kept from many till they come to behold his Face, and until all things ſhall be revealed, that Chriſt might have Glory given him in the next World for doing of that for them, which they ſo little thought of in this. But do not thou be content with this Ignorance, becauſe the Knowledge of his *advocating* of it for thee, will yield thee *preſent* Relief. Study therefore thine own *Weakneſs*, the *Holineſs* of the Judge, the *badneſs* of thy Cauſe, the *Subtilty*, *Malice*, and *Rage* of thine Enemy, and be aſſured that when-ever thou ſinneſt, by and by thou art for it accuſed before God at his Judgment-Seat. Theſe things will as it were by way of Neceſſity inſtil into thy Heart the need that thou haſt of an *Advocate*, and will make thee look, as to the Blood and Righteouſneſs of Jeſus Chriſt to juſtifie thee, ſo to Chriſt as an *Advocate* to plead thy Cauſe, as did holy *Job* in his Diſtreſſes, *Job* 16. 21.

Uſe 3. Thirdly, Is Chriſt Jeſus not only a

a Priest *of*, and a King *over*, but an *Advocate for* his People? Let this make us stand and wonder, and be amazed at his Humiliation and Condescention. We read of his Humiliation on Earth when he put himself into our Flesh, took upon him our Sins: And made them as his own unto Condemnation and Death. And to be an *Advocate*, is an Office reproachful to the malicious, if any Man be such an one *for those that are base and unworthy*. Yea, and the higher and more honourable the Person is that pleads for such, the more he humbles himself. The Word doth often, in effect, account him, *now* in Heaven as a Servant for us, and Acts of Service are Acts of Condescention. And I am sure some Acts of Service have more of that in them than some. And I think, when all things are considered, that Christ neither doth, nor can do any thing for us there, of a more condescending Nature than to become our *Advocate*. True, he glories in it but that doth not shew that the work is excellent in it self. It is also one of his Titles of Honour. But that is to shew how highly God esteems of, and dignifies all his Acts, and tho this shall tend at last to the greatning of his Honour and Glory in his Kingdom, yet the Work it self is amazingly mean.

I speak after the manner of Men: It is accounted so in this World: How ignoble and

unreſpectful doth a Man make himſelf, ſpecially to his Enemy, when he undertaketh to plead a bad Cauſe, if it alſo happeneth to be the Cauſe of the baſe and unworthy. And I am ſure we are every one ſo in our ſelves, for whom he is become an *Advocate with the Father*. True, we are made worthy in *him*, but that's no thanks to *us*; as to our ſelves, and our Cauſe, both are yet bad enough. And let us now leave off diſputing, and ſtand amazed at his Condeſcention. He humbleth himſelf to behold things that are in Heaven, *Pſal.* 113. 4, 5, 6. and Men of old did uſe to wonder to think that God ſhould ſo much ſtoop, as to open his Eyes to look upon Man, or once ſo much as to mind him, *Job* 14. 1, 2, 3. *Pſal.* 144. 3, 4. *Job* 7. 17. *Pſal.* 8. 4. And if theſe be Acts that beſpeak a Condeſcenſion, what will you count of Chriſt's ſtanding up as an *Advocate* to plead the Cauſe of his People? Muſt not that be much more ſo accounted. Oh the Condeſcention of Chriſt in Heaven! While Cavillers quarrel at ſuch kind of Language, let the Saints ſtay themſelves and wonder at it, and be ſo much the more affected with his Grace. The Perſons are baſe, the Crimes are baſe with which the Perſons are charged, wherefore one would think, that has but the Reaſon to think, that it is a great Condeſcention of

Chriſt

Christ now in Heaven to take upon him to be an *Advocate* for such a People: Specially if you consider the openness of this Work of Christ, for this thing is not done in a Corner.

This is done in open Court.

First, *with an holy and just God*: for he is the Judge of all, and his Eyes are purer than to behold Iniquity, yea his very Essence, and Presence is a consuming Fire, yet before, and with *this* God, and that for *such* a People, Jesus Christ the King will be an *Advocate*. For one mean Man to be an *Advocate* for the base, with one that is not considerable, is not so much: But for Christ to be an *Advocate* for the base, and for the base too under the basest Consideration, this is to be wondred at. When *Bathsheba* the Queen, became an *Advocate* for *Adonijah* unto King *Solomon*, you see how he flounced at her, for that his Cause was bad, *And why*, saith he, *dost thou ask, Abishai, for Adonijah: Ask for him the Kingdom also*, 1 *Kin.* 2. 16, 17, 18, 19, 20, 21, 22, 25. I told you before, that to be an *Advocate*, did run one upon Hazards of Reproach, and it may easily be thought that the Queen did blush when from the King her Son she received such a Repulse: Nor do we hear any more of her being an *Advocate*, I believe she had enough of this. But

oh! this Christ of God, who himself is greater than *Solomon*, he is become an *Advocate*; an *Advocate* with the Father, who is the eternally just, and holy, and righteous God: And that for a People with Respect to him far worse than could be *Adonijah* in the Eyes of his Brother *Solomon*. Majesty, and Justice are dreadful in themselves, and much more so when approached by any, specially when the Cause, as to matter of Fact, is bad that the Man is guilty of, who is concerned in the *Advocateship* of his Friend. And yet Jesus Christ is still an *Advocate* for us, an *Advocate* with the Father.

Secondly, Consider also *before* whom Jesus Christ doth plead as an *Advocate*, and that is before or in the Presence and Observation of all the heavenly Host. For while Christ pleadeth with God for his People all the Host of Heaven stands by, *on the right Hand and on the Left*, *Mat.* 10. 32. And tho as yet there may seem to be but little in this Consideration, yet Christ would have us know, and account it an Infinite Kindness of his to us, that he will *confess*, and not be *ashamed* of us before the Angels of his Father, *Mark* 8. 38. Angels are holy and glorious Creatures, and in some Respect may have a greater Knowledge of the Nature and baseness of Sin than we, while here, are capable of, and so may be

made to stand and wonder while the *Advocate* pleads with God for a People from Head to Foot cloathed therewith. But Christ will not be ashamed to stand up for us *before them*, though they know how bad we are, and what vile things we have done. Let this therefore make us wonder.

Thirdly, Add to these how unconcerned, oft-times those are with themselves and their own desolate Condition, for whom Christ as an *Advocate* laboureth in Heaven with God. Alas the Soul is as far off of knowing what the Devil is doing against it at God's Bar, as *David* was when *Saul* was threatning to have his Blood, while he was hid in the Field, 1 *Sam.* 20. 26, 27, 28, 29, 30, 31, 32. But O true *Jonathan*! How didst thou plead for *David*? Only here thou hadst the Advantage of our *Advocate*, thou hadst a good Cause to plead, for when *Saul* thy Father said *David shall surely die*: Thy Reply was, *wherefore shall he be slain? What evil hath he done*? But Christ cannot say thus, when he pleadeth for us at God's Bar, nor is our present Senselesness and unconcernedness about his pleading, but an Aggravation to our Sin. Perhaps *David* was praying while *Jonathan* was playing the *Advocate* for him before the King his Father: But perhaps the Saint is sleeping, yea, *sinning* more, while Christ

is pleading for him in *Heaven*! Oh! This should greatly affect us, this should make us wonder; this should be so considered by us as to heighten our Souls to Admiration of the Grace and Kindness of Christ.

Fourthly, join to these, the Greatness, and Gravity; the highness and glorious Majesty of the Man that is become our *Advocate*, says the Text, 'tis *Jesus Christ*, we have an *Advocate* with the Father, *Jesus Christ*.

Now that *he* should become an *Advocate*, that he should embrace such an Imploy as this of his *Advocateship*, let this be a wonderment and so be accounted. But let us come to the fourth Use.

Use 4. Fourthly, Is it so, is Jesus Christ the Saviour also become our Advocate? *Then let us labor to make that Improvement of this Doctrine as tendeth to Strengthen our Graces*, and us in the management of them. Indeed this should be the Use that we should make of all the Offices of Christ, but let us at this time concern our selves about this. Let, I say, the poor Christian thus expostulate with himself.

1. Is Christ Jesus the Lord mine *Advocate* with the Father? Then awake, *my Faith*, and shake thy self like a Gyant: Stir up thy self; and be not faint: Christ is the *Advocate* of

of his People, and pleadeth the Cause of the poor and needy. And as for Sin which is one great stumble to thine actings, O my Faith, Christ has not only died for that as a Sacrifice, nor only carried his Sacrifice unto the Father into the holiest of all; but is there to manage that Offering as an *Advocate*, pleading the efficacy and Worth thereof, before God against the Devil for us.

Thus, I say, we should strengthen our *Faith*, for Faith has to do, not only with the Word, but also with the Offices of Christ. Besides, considering how many the Assaults are that are made upon our Faith, we find all little enough to support it against *all* the Wiles of the Devil.

Christians too little concern themselves, as I have said with the Offices of Jesus Christ, and therefore their Knowledge *of* him is so *little*, and their Faith *in* him so *weak*. We are bid to have our Conversation in Heaven, and then a Man so hath, when he is there in his Spirit by Faith observing how the Lord Jesus doth exercise his Offices there for him. Let us often by Faith go to the Bar of God, there to hear our *Advocate plead our Cause*, we should often have our Faith to God's Judgment-seat, because we are concerned there. There we are accused of the Devil, there we have our Crimes laid open, and there we have

our *Advocate* to plead. And this is ſuggeſted in the Text, for it ſaith, we have an *Advocate* with the Father. Therefore thither our Faith ſhould go for help and relief in the Day of our ſtraits. I ſay we ſhould have our Faith to God's Judgment-Seat and ſhew it there by the Glaſs of our Text what Satan is doing *againſt*, and the Lord Jeſus *for* our Souls: we ſhould alſo ſhew it how the Lord Jeſus carries away every Cauſe from the Devil, and from before the Judgment-Seat, to the Comfort of the Children, the Joy of Angels, and the Shame of the Enemy. This would ſtrengthen, and ſupport our Faith indeed: And would make us more able than for the moſt part we are to apply the Grace of God to our ſelves. And hereafter to give more ſtrong Repulſes to Satan. 'Tis eaſie with a Man, when he knows that his *Advocate* has overthrown his Enemy, at the King's Bench Bar, or Court of common Pleas, leſs to fear him the next time he ſees him, and more boldly to anſwer him when he reneweth his Threats upon him. Let Faith then be ſtrenghthened from its being exerciſed about the *Advocateſhip* of Jeſus Chriſt.

Secondly, As we ſhould make uſe of Chriſt's *Advocateſhip* for the ſtrengthening of our Faith, ſo we alſo ſhould make uſe thereof to the encouraging of us to Prayer. As

our Faith is, so is our Prayer, to wit, cold, weak and doubtful if our Faith be so. When Faith cannot apprehend that we have access to the Father by Christ, or that we have an *Advocate* when charged before God for our Sins by the Devil, then we flag and faint in our Prayer: But when we begin to take Courage to believe, and then we do so when most clearly we apprehend Christ, then we get up in Prayer: And according as a Man apprehends Christ in his Undertakings, and Offices, so he will wrestle with and supplicate God. As suppose a Man believes that Christ died for his Sins, why then he will plead that in Prayer with God. Suppose also that a Man understands that Christ rose again for his Justification, why then he will also plead that in Prayer: But if he knows no further, no further will he go: But when he shall know that there is for him also an *Advocate* with the Father, and that that *Advocate* is Jesus Christ: And when the Glory of this Office of Christ shall shine in the Face of this Man's Soul; Oh then he takes Courage to pray with that Courage he had not before, yea then is his Faith so supported and made strong that his Prayer is more fervent and importuning abundance.

So that I say the Knowledge of the *Advocateship* of Christ is very useful to streng-

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then our Graces, and as of Graces in general ſo of Faith and Prayer in particular. Wherefore our Wiſdom is ſo to improve this Doctrine that Prayer may be ſtrengthened thereby.

Thirdly, As we ſhould make uſe of this Doctrine to ſtrenghthen Faith and Prayer: *So we ſhould make uſe of it to keep us humble.* For the more Offices Chriſt executeth for us with the Father, the greater Sign that we are bad: And the more we ſee our badneſs the more humble ſhould we be. Chriſt gave for us the Price of Blood, but that is not all. Chriſt as a Captain has conquered Death and the Grave for us, but that is not all. Chriſt as a Prieſt intercedes for us in Heaven, but that is not all: Sin is ſtill in us, and with us, and mixes it ſelf with what-ever we do; whether what we do be religious or civil: For not only our Prayers and our Sermons, our Hearings, and Preaching and ſo; but our Houſes, our Shops, our Trades and our Beds are all polluted with Sin. Nor doth the Devil, our Night and Day Adverſary, forbear to tell our bad Deeds to our Father, urging that we might forever be diſinherited for this. But what ſhould we now do if we had not an *Advocate?* Yea, if we had not one who would plead in *Forma Pauperis*; yea if we had not one that could prevail, and that would

would faithfully execute that Office for us? Why we must die. But since we are rescued by him, let us, as to our selves, lay our Hand upon our Mouth, and be silent, or say, *not unto us, Lord, not unto us, but to thy Name give Glory.* And I say again, since the Lord Jesus is fain to run through so many Offices for us before he can bring us to Glory, O! How low, how little, how vile and base in our own Eyes should we be?

'Tis a Shame for a Christian to think highly of himself, since Christ is fain to do so much for him, and he again not at all able to make him Amends; but some whose Riches consist in nothing but *Scabs* and *Lice* will yet have lofty looks.

But are not they much to blame who sit lifting up of lofty Eyes in the House, and yet know not how to turn their Hand to do any things so, but that another, their betters, must come and mend their Work. I say is it not more meet that those that are such, should *look*, and *speak*, and *act* as such that declare their Sense of their *Unhandiness*, and their Shame, and the like for their Unprofitableness? Yea is it not meet that to every one they should confess what sorry ones they are? I am sure it should be thus with Christians, and God is angry when it is otherwise. Nor doth it become these helpless ones.

ones to lift up themſelves on high. Let Chriſt's *Advocateſhip* therefore teach us to be humble.

Fourthly, as we ſhould improve this Doctrine to ſtrengthen Faith, to encourage Prayer, and to keep us humble: *So we ſhould make Uſe of it to encourage to Perſeverance*; that is, to hold on, to hold out to the end. For, for all thoſe Cauſes the Apoſtle ſetteth Chriſt before us as an *Advocate*: There is nothing doth more diſcourage the truly Godly than the Senſe of their own Infirmities (as has been hinted at all along); conſequently, nothing can more encourage them to go on, than to think that Chriſt is an *Advocate* for them. The Services alſo that Chriſt has for us to do in this World, are full of Difficulty, and ſo apt to diſcourage: But, when a Chriſtian ſhall come to underſtand that (if we do what we can) 'tis not a failing either in *Matter* or *Manner* that ſhall render it wholly unſerviceable, or give the Devil that Advantage as, to plead thereby to prevail for our Condemnation and Rejection; but that Chriſt by being our *Advocate* ſaves us from our falling ſhort, and alſo from the Rage of Hell: This will encourage us to hold on though we do but *hobble* in all our *goings*, and *fumble* in all our *doings*. For we have Chriſt for an *Advocate* in caſe we ſin in the Management

ment of any Duty. If any Man sin we have an *Advocate* with the Father, Jesus Christ the righteous.

Let us therefore go on in all God's Ways, as well as we can for our Hearts, and when our Foot slips let us tell God of it, and his Mercy in Christ shall hold us up, *Psal.* 84. 18.

Darkness, and to be shut up in Prison is also a great Discouragement to us; But our *Advocate* is for giving us Light and for fetching us out of our Prison. True, he that *Joseph* chose to be his *Advocate* to *Pharaoh* remembred not *Joseph* but forgat him, *Gen.* 40. 14, 23. but he that has Jesus Christ to be his *Advocate* shall be remembered before God. *He remembred us in our low Estate, for his Mercy endureth forever*, *Mich.* 7. 8, 9, 10. *Psal.* 136. 23. Yea, he will say to the Prisoners shew your selves, and to them that are in the Prison-House go forth.

Satan sometimes gets the Saints into the Prison, when he has taken them Captive by their Lusts, *Rom.* 7. 23. but they shall not be always there; and this should encourage us to go on in godly Ways: For we must through many Tribulations enter into the Kingdom of Heaven.

Obj. *But I cannot pray, says one, therefore how should I persevere? When I go to Prayer, instead*

ſtead of praying my Mouth is ſtopt: What would you have me do?

Well, Soul, tho Satan may baffle thee, he cannot ſo ſerve thine *Advocate*. If thou muſt not ſpeak for thy ſelf, Chriſt *thine Advocate* can ſpeak for thee. *Lemuel was to open his Mouth for the Dumb*, to wit, *for the Sons of Deſtruction, and to plead the Cauſe of the poor and needy*, *Prov.* 31. 8, 9. If we knew the Grace of our Lord Jeſus Chriſt ſo as the Word reveals it, we would believe, we would hope, and would, notwithſtanding all Diſcouragements, wait for the Salvation of the Lord. But there are many things that hinder; wherefore Faith, and Prayer, and Perſeverance are made difficult things unto us. But if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. And, *God ſhall fight for you and you ſhall hold your Peace*, was once a good Word to me, when I could not pray.

Fifthly, As we ſhould improve this Doctrine for the Improvement and Encouragement of theſe Graces: So we ſhould improve it to the Driving of Difficulties down before us, to the getting of Ground upon the Enemy. Reſiſt the Devil, drive him back; this is it for which thy Lord Jeſus is an *Advocate* with God in Heaven, and this is it for the Sake of which thou art made a Believer, on Earth,

Earth, 1 *Pet.* 5. 9. *Heb.* 12. 4. wherefore has God put this Sword [*we have an Advocate*] into thy Hand, but to fight thy way through the World. Fight the good Fight of Faith, lay hold on eternal Life: And say I will go in the Strength of the Lord God: And since I have an *Advocate* with the Father Jesus Christ the righteous, I will not despair *tho the Iniquity of mine Heels should compass me about*, *Psal.* 49. 5.

Use 5. Fifthly, Doth Jesus Christ stand up to plead for us with God, to plead with him for us against the Devil. *Let this teach us to stand up to plead for him before Men*, to plead for him against the Enemies of his Person and Gospel. This is but reasonable: For if Christ stands up to plead for us, why should not we stand up to plead for him? He also expecteth this at our Hands, saying, *who will rise up for me against the evil Doers? Who will stand up for me against the Workers of Iniquity*? The Apostle did it and counted himself engaged to do it, where he saith *he preached the Gospel of God with much Contention*, 2 *Thes.* 2. 2. Nor is this the Duty of Apostles, or Preachers only, but every Child of God should earnestly *contend* for the Faith once delivered to the Saints, *Jud.* 3.

And, as I said, there is Reason why we should do this. He standeth for us: And if we

1. Consider

1. Consider the Disparity of Persons, to plead, it will seem far more reasonable. He stands up to plead *with God*, we stand up to plead *with Men*. The Dread of God is great, yea greater than the Dread of Men.

2. If we consider the Persons pleaded for: He pleads for *Sinners*, for the inconsiderable, vile, and base: We plead for *Jesus*, for the Great, Holy, and Honourable. 'Tis an Honour for the Poor to stand up for the Great and Mighty: But what Honour is it for the Great to plead for the base? Reason therefore requireth that we stand up to plead for him, tho there can be but little rendered why he should stand up to plead for us.

3. He standeth up to plead for us in the most Holy Place, tho we are *vile*: And why should we not stand up for him in this vile World, since he is *holy?*

4. He pleads for us though our Cause is *bad*, why should not we plead for him since his Cause is *good*?

5. He pleads for us against fallen *Angels*, why should we not plead for him against *sinful Vanities*?

6. He pleads for us to save our *Souls*, why should not we plead for him, to sanctifie his *Name*?

7. He pleads for us before the Holy *Angels*, why should not we plead for him before *Princes*?

8. He

8. He is not ashamed of us, tho now in Heaven, why should we be ashamed of him before this Adulterous and sinful Generation?

9. He is unwearied in his pleading for us, why should we faint and be dismayed while we plead for him?

My Brethren, is it not reasonable that we should stand up for him in this World? Yea, is it not Reason that in all things we should study his Exaltation here since he in all things contrives our Honour, and Glory in Heaven? A Child of God should study in every of his Relations to serve the Lord Christ in this World, because Christ by the Execution of every one of his Offices seeks our Promotion hereafter.

If these be not sufficient Arguments to bow us to yield up our *Members*, our *selves*, our *whole* selves to God, that we may be Servants of Righteousness unto him; Yea if by these and such like we are not made willing to stand up for him before Men; 'tis a Sign that there's but little, if any of the Grace of God in our Hearts.

Yea, further that we should have now, at *last*, *in Reserve*, Christ as authorized to be our *Advocate* to plead for us, for *this* is the *last* of his Offices for us while we are here: And is to be put in practice for us when there are

more than ordinary Occasions. This is to help, as we say, *at a dead lift*. Even then when a Christian is taken for a Captive: Or when he sinks in the mire where is no standing; or when he is cloathed in filthy Garments; or when the Devil doth desperately plead against us our evil Deeds; or when by our Lives we have made our Salvation questionable, and have forfeited our Evidences for Heaven: And why then should not we have also in reserve for Christ? And when Profession, and Confession, will not do: When Loss of Goods and a Prison will not do: When Loss of Country and of Friends will not do: Then to bring it in; then to bring it in as the Reserve, and as that which will do: To wit, willingly to lay down our Lives for his Name, *Isa.* 24. 15. *Joh.* 21. 19. and since he doth his part without grudging for us, let us do ours with rejoicing for him.

Use 6. Sixthly, Doth Jesus Christ stand up to plead for us and that of his meer Grace and Love? *Then this should teach Christians to be watchful and wary how they sin against God.* This Inference seems to run *Retrograde*; but whoso duly considers it will find it fairly fetch'd from the Premises. Christianity teaches Ingenuity, and aptness to be sensible of Kindnesses, and doth instruct us to a lothness to be *over-hard* upon him from whom we have all

all a *free-cost*, *Shall we sin that Grace may abound? God forbid. Shall we do evil that good may come? God forbid. Shall we sin because we are not under the Law, but under Grace? God forbid*, *Rom.* 6. 1, 2, 15.

It is the most *disingenious* thing in the World not to care how chargeable we are to that Friend that bestows all upon us *gratis*. When *Mephibosheth* had an Opportunity to be yet more chargeable to *David*, he would not, because he had his Life and his All from the meer Grace of the King, 2 *Sam.* 19. 24, 25, 26, 27, 28. also *David* thought it too much for all his Houshold to go to *Absalom*'s Feast because 'twas made of free-cost. Why, Christ is our *Advocate of free-cost*, we pay him neither *Fee* nor *In-come* for what he doth, nor doth he desire ought of us, but to accept of his free doing for us thankfully. Wherefore let us put him upon this Work as little as may be, and by so doing we shall show ourselves Christians of the right make and stamp. We count him but a Fellow of a very gross Spirit, that will therefore be lavishing of what is his Friends, because 'tis prepared of meer Kindness for him. *Esau* himself was loth to do this, and shall Christians be disingenious?

I dare say, if Christians were sober, watchful and of a more self-denying Temper, they

need not put the Lord Jesus to that to which for the want of these things they do so often put him. I know he is not unwilling to serve us, but I know also that the Love of Christ should constrain us, to live not to our Selves but to him that loved us, [illegible] for us, and rose again, 2 *Cor.* 5. 14. we must do that which is naught too much, even then when we watch and take care what we can to prevent it. Our Flesh, when we do our utmost Diligence to resist it, will defile both us and our best Performances. We need not lay the reins on its Neck, and say what care we, the more Sin the more Grace, and the more we shall see the Kindness of Christ, and what Virtue there is in his *Advocates* Office to save us. And should there be any such here I would present them with a Scripture or two. The first is this, *Do ye thus requite the Lord, O foolish People and unwise?* *Deut.* 32. 6. and if this gentle check will not do, then read the other, *Shall we say, let us do evil that good may come? their Damnation is just*, *Rom.* 3. 8. besides, as nothing so swayeth with us as Love, so there is nothing so well pleasing to God as it. Let a Man love, tho he has Opportunity to do nothing, 'tis accepted of the God of Heaven: But where there is *no Love*, let a Man *do what he will*, it is not at all regarded, 1 *Cor.* 13. 1, 2, 3. Now to be careless, and negligent,

negligent, and that from a supposed Understanding of the Grace of Christ in the Exercise of his *Advocateship* for us, in Heaven, is as clear a Sign as can be that in thy Heart there is no Lov[illegible] Christ, and that consequently thou ar[illegible] nothing instead of being a Chri[illegible]

Talk then [illegible] thou wilt, and profess never so largely, Christ is *no Advocate* of thine, nor shalt thou, thou so continuing, be ever the better for any of those Pleas that Christ at God's Bar, puts in against the Devil, for his People.

Christians, Christ Jesus is not unwilling to lay out himself for you in Heaven, nor to be an *Advocate* for you in the Presence of his Father: But yet he is unwilling that you should render him evil for good; I say that you should do so by your remissness and carelessness. For want of such a thinking of things, as may affect you Hearts therewith. Twould be more comely in you, would please him better, would better agree with your Profession, and also better would prove you gracious, to be found in the Power and Nature of these Conclusions. *How shall we that are dead to sin live any longer therein? Rom.* 6.2. *Col.* 3.1,3,5,6, *If ye be risen with Christ seek those things that are above where Christ sitteth at the right Hand of God. For ye are dead and your*

Life is hid with Christ in God. Mortifie therefore your Members which are upon the Earth; Fornication, Uncleanness, inordinate Affection, Evil Concupiscence, and Covetousness which is Idolatry, for which things sake the Wrath of God cometh upon the Children of Disobedience.

I say 'twould be more comely for Christians to say, we will not sin, because God will pardon, we will not commit Iniquity, 'cause Christ will *advocate* for us: *I write unto you that you sin not*, tho if any Man sins we have an *Advocate* with God the Father. Why the brute will conclude, I will not do so 'cause my Master will beat me: I will do thus, for then my Master will love me: And Christians should be above Men, brutish Men.

And for a Conclusion as to this, let me present you with three Considerations.

1. Know, that it is the Nature of Grace, to draw holy Arguments to move to goodness of Life, from the Love and Goodness of of God: But not thence to be remiss, 1 *Cor.* 5. 14.

2 Know therefore that they have no Grace that find not these Effects of the Discoveries of the Love and Goodness of God.

3. Know also that among all the Swarms of Professors that from Age to Age make mention of the Name of Christ, they only

only must dwell with him in Heaven that depart from Iniquity and are zealous of good Works, 2 *Tim.* 2. 19. *He gave himself for these*, Tit. 2. 11, 12, 13, 14 not that they were so antecedent to this Gift: But those that he hath redeemed to himself, are thus sanctified by the Faith of him, *Acts* 26. 18.

Seventhly, Is it so? Is Jesus Christ an *Advocate* with the Father for us? Then this should encourage strong Christians to tell the weak ones, where, when they are in their Temptations and Fears through Sin, they may have one to plead their Cause. Thus the Apostle doth, by the Text; and thus we should do one to another. Mark, he telleth the weak of an *Advocate*. *My little Children, I write unto you*, &c.

Christians, when they would comfort their dejected Brethren talk too much at *rovers*, or in *generals*: They should be more at the Mark. *A Word spoke in season, how good is it?* I say, Christians should observe and enquire that they may observe, the Cause or ground of their Brothers Trouble; and having first taken Notice of that, in the next place consider under which of the Offices of Jesus Christ this Sin or Trouble has cast this Man; and so labour to apply Christ in the Word of the Gospel to him. Sometimes

we are bid to consider him as an *Apostle*, and High *Priest*, and sometimes as a fore-*runner* and an *Advocate*. And he has, as was said afore, these divers Offices with others that we by the Consideration of him might be relieved under our manifold Temptations. This, as I said, I perceive *John* teaches us here, as he doth a little before of his being a Sacrifice for us; for he presenteth them that after Conversion shall sin, with Christ as an *Advocate* with the Father. As who should say, my Brethren are you tempted, are you accused, have you sinned, has Satan prevailed against you? We have an *Advocate* with the Father, Jesus Christ the righteous.

Thus we should do, and deliver our Brother from Death, there is nothing that Satan more desires than to get good Men into his *Sive* to sift them as Wheat that if possible he may leave them nothing but *bran*, no Grace, but the very husk and shell of Religion: And when a Christian comes to know this, should Christ as Priest, or *Advocate* be hid from him, what could bear him up? But let him now remember and believe that we have an *Advocate* with the Father, Jesus Christ the righteous, and he forthwith conceiveth Comfort. For an *Advocate* is to plead for me according as has been shewed afore, that

I may be delivered from the Wrath and Accusation of my Adversary, and still be kept safe under Grace.

Further, by telling of my Brother that he hath an *Advocate*: I put things into his Mind that he has not known, or do bring *them* to Remembrance which he has forgot: To wit, that tho he hath sinned he shall be saved in a way of Justice. For an *Advocate* is to plead Justice and Law, and Christ is to plead these for a Saint that has sinned: Yea so to plead them that he may be saved: This being so, he is made to perceive that by Law he must have his Sins forgiven him: That by Justice he must be justified. For Christ as an *Advocate* pleadeth for Justice, Justice to himself, and this Saint is of himself, a Member of his Body, of his Flesh and of his Bones.

Nor has Satan so good a Right to plead Justice against us tho we have sinned, that we might be damned, as Christ has to plead it tho we have sinned that we might be saved. For Sin cannot cry so loud to Justice, as can the Blood of Christ: And he pleads his Blood as *Advocate* by which he has answered the Law, wherefore the Law having nothing to object, must needs acquit the Man for whom the Lord Jesus pleads. I conclude this with that of the Psalmist. *Surely his Salvation is*

nigh

nigh them that fear him, that Glory may dwell in our Land. Mercy and Truth are met together: Righteousneſs and Peace have kiſſed each other. Truth ſhall ſpring out of the Earth, and Righteouſneſs ſhall look down from Heaven: Yea the Lord ſhall give that which is good, and our Land ſhall yield her Increaſe. Righteouſneſs ſhall go before him, and ſhall lead us the Way of his Steps.

Uſe 8. Eighthly, But what is all this to you that are not concerned in this Privilege? The Children indeed have the Advantage of an *Advocate*, but what is this to them *that have none to plead their Cauſe*? *Jer.* 30. 12, 13. They are as we ſay left to the wide World, or to be ground to Powder between the Juſtice of God and the Sins which they have committed. This is the Man that none but the Devil ſeeks after, that is purſued by the Law, and Sin, and Death, and has none to plead his Cauſe. 'Tis ſad to conſider the plight that ſuch an one is in. His Accuſer is appointed, yea ordered to bring in a Charge againſt him [*let Satan ſtand at his right Hand*] *Pſ.* 109 6, 7. In the Place where Accuſers ſtand, *And when he ſhall be judged let him be condemned, let there be none to plead for his Deliverance.* If he cries or offereth to cry out for Mercy or Forgiveneſs [*let his Prayer become Sin:*] This is the Portion of a wicked Man. *Terrors take hold*

on

on him as Waters, a Tempest stealeth him away in the Night, the East Wind carrieth him away, and he departeth, and as a Storm hurleth him out of his Place. For God shall cast upon him and not spare: he would fain flee out of his Hand. Men shall clap their Hands at him and shall hiss him out of his Place, Job 27. 0, 21, 22, 23. And what shall this Man do? Can he over-stand the Charge, the Accusation, the Sentence, and Condemnation? No, he has none to plead his Cause. I remember that somewhere I have read, as I think, concerning one, who when he was carrying upon Mens Shoulders to the Grave, cried out as he lay upon the *Bier*, *I am accused before the just Judgment of God*; and a while after, *I am condemned before the just Judgment of God.* Nor was this Man but strict as to the Religion that was then on Foot in the World, but all the Religion of the World amounts to no more than nothing, I mean as to eternal Salvation, if Men be denyed an *Advocate* to plead their Cause with God. Nor can any *Advocate*, save Jesus Christ the righteous, avail any thing at all: Because there is none appointed, but him to that Work, and therefore not to be admitted to enter a Plea for their Client at the Bar of God.

Obj. *But some may say there is God's Grace, the Promise, Christ's Blood, and his second Part of Priesthood now in Heaven: Can none of these severally,*

everally, nor all of them jointly save a Man from Hell, unless Christ also become our Advocate?

Answer: All these, his *Advocates Office* not excluded, are few enough, and little enough to save the Saints from Hell; *For the righteous shall scarcely be saved*, 1 *Pet.* 4. 18. There must then be the Promise, God's Grace, Christ's Blood, and him to *advocate* too, or we cannot be saved. What's the Promise, without God's Grace, and what's that Grace without a Promise to bestow it on us? I say what Benefit have we thereby? Besides, if the Promise, and God's Grace without Christ's Blood would have saved us, wherefore then did Christ die? Yea, and again I say, if all these without his being for us an *Advocate*, would have delivered us from all those Disadvantages that our Sins and Infirmities would bring us to, and into; surely in vain and to no purpose was Jesus made an *Advocate*. But, Soul, there is need of all, and therefore be not thou offended that the Lord Jesus is of the Father made so much to his, but rather admire and wonder that the Father and the Son should be so concerned with so forry a lump of Dust and ashes as thou art. And I say again, be confounded to think that Sin should be a thing so horrible, of Power to pollute, to captivate and detain us from God,

God, that without all this ado (I would speak with Reverence of God and his Wisdom) we cannot be delivered from the everlasting Destruction that it hath brought upon the Children of Men.

But I say what is this to them that are not admitted to a Privilege *in* the *Advocates Office* of Christ? Whether he is an *Advocate* or no the Case to them is the same. True, Christ as a Saviour is not divided: He that hath him not in all, shall have him in none at all of his Offices in a saving manner. Therefore he for whom he is not an *Advocate*, he is *nothing*, as to eternal Life.

Indeed Christ by some of his Offices is concerned for the Elect, before by some of them he is. But such shall have the Blessing of them all before they come to Glory. Nor hath a Man ground to say Christ is here or there mine, before he hath ground to say he also is mine *Advocate*. Tho that Office of his as has been already shewed stands in the last place and comes in as a Reserve. But can any imagine that Christ will pray for them *as Priest*, for whom he will not plead *as Advocate*? Or that he will speak for them, *to God* for whom he will not plead *against the Devil*? No, no; they are his own that he loveth to the end, *Joh.* 13. to the end of their Lives, to the end of their Sins, to the

end

end of their Temptations, to the end of their Fears and of the Exercise of the Rage and Malice of Satan against them. To the end may also be understood, even until he had given them the Profit and Benefit of all his Offices in their due Exercise and Administration: But I say, what is all this to them that have him not for their *Advocate*?

You may remember that I have already told you that there are several who have not the Lord Jesus for their *Advocate*. To wit, those that are still in their Sins pursuing of their Lusts, those that are ashamed of him before Men, and those that are never otherwise but lukewarm in their Profession: And let us now for a Conclusion make further enquiry into this matter.

Is it likely that those should have the Lord Jesus for their *Advocate* to plead their Cause, who despise and reject his Person, his Word and Ways? Or those either who are so far off from Sense *of* and Shame *for* Sin, that it is the only thing they hug and embrace? True he pleadeth the Cause of *his* People, both with the Father and against the Devil; and all the World besides; but open Profaneness, Shame of good, and without Heart or Warmth in Religion are no Characters of his People.

It is irrational to think that Christ is an

Advocate

Advocate for, or that he *pleadeth* the Cause of such, who in the self same Hour and before his Enemies are throwing dirt in his Face, by their profane Mouths and unsanctified Lives and Conversations.

If he pleads as an *Advocate* for *any*, he must plead against *Satan* for them, and so consequently must have some special bottom to ground his Plea upon: I say a bottom better than that upon which the carnal Man stands. Which bottom is, either some special Relation that this Man stands in to God, or some special Law he hath Privilege by: That he may have some ground for an Appeal if need be, to the Justice and Righteousness of God: But none of these things belong to them that are dead in Trespasses and Sins. They stand in no special Relation to God; they are not privileged by the Law of Grace.

Obj. *But doth not Christ as* Advocate *plead for his Elect, tho not called as yet?*

Answ. He died for all his Elect, he prayeth for all his Elect as a Priest: But as an *Advocate* he *pleadeth* only for the Children, the called only. Satan objecteth not against God's Election, for he knows it not: But he objecteth against the called, to wit, whether he be truly godly or no, *Job* 1. 9, 10. *Zech* 3. or whether they ought not to die for their Transgressions. And for these things he has some

ſome colour to frame an Accuſation againſt us: (And now 'tis time enough for Chriſt to ſtand up to plead,) I ſay for theſe things he has ſome Colour to frame a Plea againſt us, for there is Sin and a Law of Works, and a Judge too that has not reſpect of Perſons. Now to overthrow this Plea of Satan is Jeſus Chriſt our *Advocate*: Yea to overthrow it by pleading Law and Juſtice, and this muſt be done with reſpect to the Children only. *My little Children, I write unto you that ye ſin not: And if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

FINIS.

ERRATA.

PAge 31 Line 12 for *acknowledgeth* read *acknowledged*, p. 65 l. 13 f. *your* r. *you*, p. 70. l. 21 r. *his Office is*, p. 77. l. 19 f. *world* r. *word*, p. 87 l. 13 f. *deferr* r. *defers*, p. 102 l. 24 f. *groundeſs* r. *groundleſs*, p. 108 l. 15 f. *thes* r. *the*, p. 118. l. 27 f. *affliction* r. *affections*, p. 127 l. 10 f. *matcen* r. *water*.

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Courteous Reader,

OF all the Excellent Offices, which God the Father has conferred upon Jesus Christ our Lord, this of his being an Advocate with him for us, is not the least, though to the shame of Saints it may be spoken, the blessed benefits thereof have not with that diligence and fer-

vent deſire been enquired after as they ought.

Chriſt as *Sacrifice*, *Prieſt*, and *King*, with the glories *in*, and that flow from him, *as ſuch*, has, God be thanked, in this our day, been much diſcovered by our Seers, and as much rejoiced in by thoſe who have believed their words: but as he is an *Advocate* with the *Father*, an *Advocate for us*, I fear the excellency of that doth ſtill *too much* lie hid. Though, I am verily of opinion, that the People of God in *this Age*, have as much need of the knowledge thereof (if not more need) than had their Brethren that are gone before them.

Theſe words (*if not more need*) perhaps

perhaps may ſeem to ſome to be ſomewhat out of Joint, but let the Godly-wiſe conſider the Decays that are amongſt us, as to the Power of Godlineſs: And what abundance of foul miſcarriages the generality of Profeſſors now ſtand guilty of; as alſo how diligent their great Enemy is to accuſe them at the Bar of God for them: And I think they will conclude, that in ſo ſaying, I, indeed, have ſaid ſome truth.

Wherefore, when I have thought on this, and have ſomewhat conſidered alſo the tranſcendent excellency of the *Advocateſhip* of this our Lord: And again, that but little of the Glory thereof has by writing been in

our day communicated to the *Church*, I adventured to write what I have seen thereof, and do by what doth follow present it unto her for good.

I count not my self sufficient for this or for any other truth, as it is in Jesus: But yet I say, I have told you somewhat of it, according to the proportion of Faith. And I believe that some will thank God for what I here have said about it; but it will be chiefly those whose Right and Title to the Kingdom of Heaven, and Glory, doth seem to themselves to be called in question by their Enemy, at the Bar of *the Judge of all.*

These, I say, will read, and be glad

glad to hear that they have an *Advocate at Court*, that will ſtand up to plead for them, and that will *yet* ſecure to them a Right to the heavenly Kingdom. Wherefore it is more particularly for thoſe that at preſent, or that hereafter may be in this dreadful plight, that this my Book is now made publick: Becauſe it is, as I have ſhewed, for ſuch that Jeſus Chriſt is Advocate with the Father.

Of the many and ſingular advantages therefore that ſuch have by this their Advocate in his Advocating for them, this Book gives ſome account: As *where* he pleads, *how* he pleads, *what* he pleads, *when* he pleads, *with whom* he pleads, *for whom* he pleads,

and how the Enemy is put to ſhame and ſilence before their God, and all the holy Angels.

Here is alſo ſhewed to thoſe herein concerned, how they indeed may know that Jeſus is their Advocate: Yea, and how their matters go before their God, the Judge. And particularly that they ſhall well come off at laſt: Yea, though their Cauſe, as 'tis theirs is ſuch, in Juſtification of which, themſelves don't dare to ſhew their Heads.

Nor have I left the dejected Souls without Directions how to entertain this Advocate to plead their Cauſe. Yea, I have alſo ſhewen that he will be with eaſe prevailed with to ſtand up to plead

plead for ſuch, as one would think, the very Heavens would bluſh to hear them named by him.

Their comfort alſo is, that he never loſt a Cauſe, nor a Soul, for whom he undertook to be an Advocate with God.

But Reader, I will no longer detain thee from the peruſal of the Diſcourſe. Read and think, read and compare what thou readeſt with the Word of God. If thou findeſt any benefit by what thou readeſt, give the Father and his Son the Glory; and alſo pray for me. If thou findeſt me ſhort in this, or to exceed in that, impute all ſuch things

to my weakneſs, of which I am always full.

Farewel.

I am thine to ſerve thee

what I may,

JOHN BUNYAN.

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E R R O R.

Page 1. . for *Matter*, read *Water*.

1 Joh. II. 1.

And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.

THat the Apoſtle might obtain due regard from thoſe to whom he wrote, touching the things about which he wrote, he tells them, That he received not his Meſſage to them, at ſecond or third hand, but was himſelf an Eye and Ear-Witneſs thereof. That which was from the Beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, (for the Life was manifeſt, and we have ſeen it, and bear witneſs; and ſhew unto you, that eternal Life which was with the father, and was manifeſt unto us:) That which we have ſeen and heard, declare we unto you. Having thus told them of his ground for what he ſaid, he proceeds to tell them alſo the matter contained in his Errand; to wit, that he brought them news of Eternal Life, freely offered in the Word of the Goſpel

Sword ſhall never depart from thy Houſe; or that ſome *ſore Sickneſs* or other Diſtreſſes ſhall haunt thee as long as thou liveſt or perhaps that thou ſhalt walk *without the Light of God's Countenance*, for ſeveral Years, and a Day. Now if any of theſe three things happen unto thee, thou muſt exerciſe Patience and wait. Thus did *David*, I waited patiently: And again, He exerciſes his Soul in this Vertue, ſaying, *My Soul, wait thou only upon him, for my Expectation is from him*, Pſal 62. 5. For now we are *Judged of the Lord, that we may not be condemned with the World*: And by this Judgment, (though it ſets us free from their Damnation) yet we are involved in many Troubles: And perhaps muſt wait many a Day before we can know, That, as to the main, the Verdict hath gone on our Side. Thus therefore in order to thy waiting upon him, without fainting, it is meet, that thou ſhouldeſt know the Methods of him that manages thy Cauſe for thee, in Heaven; And, ſuffer not Miſtruſt to break in and bear ſway in thy Soul: For he will (at length) *bring thee forth to the Light, and thou ſhalt behold his Righteouſneſs. She alſo that is thine Enemy ſhall ſee it, and Shame ſhall cover her that ſaid unto thee, where is thy God?*

But *what is it to wait upon him according to his Counſel?*

Anſw.

Answ. 1. To wait, *is to be of good Courage*; to live in Expectation, and to look for Deliverance, tho thou hast sinned against thy God. *Wait on the Lord, be of good Courage and he shall strengthen thy Heart: Wait I say on the Lord, Psal.* 27. 14. *Psal.* 31. 24.

2. To wait upon him, is, to keep his way: To walk humbly in his Appointments. *Wait on the Lord and keep his Way, and he shall exalt thee to inherit the Land, Psal.* 37. 3.

3. To wait upon him, is, to observe and keep those Directions which he giveth thee; to observe, even while he stands *up to plead thy Cause.* For without this, or not doing this, a Man may further marr his Cause in the Hand of him that is to *plead it.* Wherefore keep thee far from an evil Matter, have no Correspondence with thine Enemy; walk humbly for the Wickedness that thou hast committed; *and* loath and abhor thy self, for it in Dust and Ashes. To these things doth the Scripture every where direct us.

4. To wait, *is also to encline, to harken to those further Directions which thou mayst receive, from the Mouth of thine Advocate,* as to any fresh Matters that may forward, and expedite a good issue of thine Affair in the Court of Heaven. The want of this, was the Reason, that the Deliverance of *Israel* did linger so long in former times. *O!* Says he, *that my People*

People had harkened unto me, and Iſrael *had walked in my Ways; I ſhould ſoon have ſubdued their Enemies, and turned mine Hand againſt their Adverſaries. The Haters of the Lord ſhould ſoon have ſubmitted themſelves: But their Time ſhould have endured forever, Pſal.* 81. 13, 14, 15.

5. Alſo, if it tarry long, wait for it: Do not conclude that thy Cauſe is loſt, becauſe, at preſent, thou doſt not hear from Court. Cry if thou wilt, *O when wilt thou come unto me*! But never let ſuch a wicked thought paſs through thy Heart, ſaying, *This Evil is of the Lord; why ſhould I wait upon the Lord any longer? 2 King.* 6. 33.

6. But, take heed that thou turneſt not thy *Waiting* into *Sleeping*. *Wait* thou muſt, and *wait* patiently too, but yet wait with much longing, and Earneſtneſs of Spirit to ſee, or hear how Matters go above. You may obſerve, that when a Man that dwells far down in the Country, and has ſome Buſineſs at the Term, in this or another of the Kings Courts, though he will wait his Lawyers time and conveniency, yet he will ſo wait, as ſtill to enquire at the Poſt-houſe, or at the Carriers, or, if a Neighbour comes down, from Term, at his Mouth, for Letters, or any other Intelligence, if poſſibly he may arrive to know how his Cauſe ſpeeds, and whether

whether his Adverſary, or he, has the day.

Thus, I ſay, thou muſt wait upon thine *Advocate*: His *Ordinances* are his *Poſt-houſe*, his *Miniſters* are his *Carriers*, where Tidings from Heaven are to be had, and where thoſe that are ſued, in that Court, by the Devil, may, at one time or another, hear from their Lawyer, their *Advocate*, how things are like to go. Wherefore, I ſay, *wait*, at the Poſts of Wiſdom's Houſe; go to Ordinances with Expectation to hear from thy *Advocate* there. *For he will ſend, in due time; Tho it tarry wait for it, becauſe it will ſurely come and will not tarry*, Hab. 2. 1, 2, 3. And now, Soul, I have anſwered thy Requeſt; and, let me hear what thou ſayſt unto me.

Soul. Truly, ſays the Soul, methinks, that by what you have ſaid, I may have this bleſſed Jeſus to be mine *Advocate*; for, I think verily, I have *entertained* him to be mine *Advocate*; I have alſo *revealed* my Cauſe unto him; yea *committed* both it and my ſelf unto him. And, as you ſay, I *wait*: O I *wait*! And my Eyes *fail* with looking upward. Fain would I hear, how my Soul ſtandeth in the Sight of God, and whether my Sins, which I have committed (Since Light and Grace was given unto me) be, by mine *Advocate*, *taken out of the Hand of the Devil*,

Devil, and by mine *Advocate*, removed as far from me as the Ends of the Earth are aſunder: Whether the Verdict has gone on my ſide. And what a Shout there was among the Angels when they ſaw it went well with me. But alas! I have waited, and that a long time; and have, as you adviſe, ran from Ordinance to miniſter, and from Miniſter to Ordinance, or, as you phraſe it, from the *Poſt* to the Carrier, and from the Carrier to the *Poſt-houſe*, to ſee if I could hear ought from Heaven, how Matters went, about my Soul there. I have alſo asked thoſe that paſs by the way, *if they ſaw him whom my Soul loveth*, and if they had any thing to communicate to me, but nothing can I get or find but *Generals*; as, that I have an *Advocate* there, and that he pleadeth the Cauſe of his People, and that he will throughly plead their Cauſe, but what he has done for *Me*, of that, as yet, I am ignorant. I doubt, if my Soul ſhall, by him, effectually be ſecured, that yet, a *conditional* Verdict will be awarded concerning me, and that much Bitter will be mixed with my Sweet, and that I muſt drink Gall and Wormwood for my Folly: For, if *David* and *Aſa*, and *Hezekiah*, and ſuch good Men, were ſo ſerved, for their Sins, 2 *Chron.* 16. 7, 12. why ſhould I look for other Dealing at the Hand of God? But as to this,

this, I will endeavour to *bear the Indignation of the Lord because I have sinned against him, Isa.* 39. 3, 8. and shall count it an infinite Mercy, if this Judgment comes to me from him, *that I may not be condemned with the World,* 1 *Cor.* 11. 32. I know, it is dreadful walking in Darkness, but if that also shall be the Lord's Lot upon me, I pray God I may have Faith enough to stay upon him till Death, and then will the Clouds blow over, and I shall see him, in the Light of the Living.

Mine *Enemy*, the Devil, as you say, is of an inveagling Temper, and although he has accused me, before the Judgment-Seat of God, yet, when he comes to me, at any time, he *glavers* and *flatters*, as if he never did mean me harm: But, I think, 'tis that he might get further Advantage against me. But I carry it now at a further distance than formerly; and O that I was at the remotest Distance, not only from him, but also from *that* self of mine that laboureth with him for my undoing!

But, altho I say these things now, and to you, yet I have my solitary hours, and, in them, I have other strange thoughts. For thus I think; *my Cause is bad: I have sinned, and I have been vile.* I am ashamed my self of mine own doings, and have given mine Enemy

nemy the beſt end of the Staff. The Law and Reaſon, and my Conſcience, plead for him againſt me and all is true, he puts into his Charge againſt me, *That I have ſinned more times than there be Hairs on my Head.* I know not of any thing that ever I did in my Life but it had *flaw*, or *wrinkle*, or *Spot* or ſome *ſuch* thing in it. Mine Eyes have ſeen vileneſs in the beſt of my doings, what then, think you, muſt God needs ſee in them? Nor can I do any thing yet, for all I know that I am accuſed by my Enemy before the Judgment-ſeat of God, better than what already is imperfect. I lie down in my Shame, *and my Confuſion covers my Face, I have ſinned, what ſhall I do unto thee, O thou Preſerver of Men!* *Jer.* 3. 24, 25. *Job* 7. 20.

Reply, Well Soul, I have heard what thou haſt ſaid, and, if all be true which thou haſt ſaid, it is good, and gives me Ground of Hope, That Jeſus Chriſt is become thine *Advocate.* And, if that be ſo, no Doubt, but thy Tryal will come to a good Concluſion. And, be not afraid becauſe of the *Holineſs* of God; for thine *Advocate* has this for his Advantage, that he pleads before a Judge that is juſt, and againſt an Enemy that is unholy and rejected. Nor let the thoughts of the badneſs of thy Cauſe terrifie thee over much. Cauſe thou haſt indeed to be humble, and thou doſt well to cover thy Face with Shame;

Shame; And, 'tis no matter how base and vile thou art in thine own Eyes, provided that it comes not by renewed Acts of Rebellion, but through a spiritual Sight of thine Imperfections. Only, let me advise thee here to stop; let not thy Shame, nor thy self-abasing Apprehension of thy self, drive thee from the firm and permanent Ground of Hope, which is the Promise, and the Doctrine of an *Advocate* with the Father. No, let not the Apprehension of the Badness of thy Cause do it for as much as he did never yet take Cause in Hand that was good, perfectly good of it self: And his Excellency is, to make a Man stand that has *a bad Cause*, yea he can make a *bad* Cause *good*, in a way of Justice and Righteousness.

And, for thy further Encouragement in this Matter, I will here bring in the fourth chief Head, to wit, to shew, *what excellent Privileges* (I mean over and above what has already been spoke of) *they have that are made Partakers of the Benefit of this Office. If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

First Priv. 1. The *Advocate* pleads *to a Price paid, to a Propitiation made*; and this is a great Advantage. Yea he pleads to a Satisfaction made for all Wrongs *done*, or *to* be done, by his Elect: *For by one Offering he hath perfected for-ever them that are sanctified, Heb.* 10. 14.

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ver. 10. *chap.* 9. 26. By one Offering: That is, by the Offering of himſelf; by *one* Offering *once* offered, *once* offered in the end of the World. This, I ſay, *thine Advocate* pleads. When Satan brings in *freſh* Accuſations, for *more* Tranſgreſſions againſt the Law of God, he forceth not Chriſt to *ſhift his firſt Plea*, I ſay, he puts him not *to his Shifts at all.* For the Price, *once* paid, hath in it ſufficient Value (would God impute it to that end) to take away the Sin of the whole World. There is a Man that hath Brethren, he is rich, and they are poor, (and this is the Caſe 'twixt Chriſt and us) and the rich Brother, goeth to his Father, and ſaith, thou art related to my Brethren with me; and out of thy Store, I pray thee, let them have ſufficient, and, for thy Satisfaction, I will put into thy Hand the whole of what I have, which perhaps is worth an hundred thouſand Pounds by the Year; and this other Sum, I alſo give, that they be not diſinherited: Now will not this laſt his poor Brethren to ſpend upon a good while? But Chriſt's Worth can never be drawn dry.

Now, ſet the Caſe again, that ſome *ill conditioned* Man ſhould take Notice, that theſe poor Men live all upon the ſpend, (and Saints do ſo) and ſhould come to the good Man's Houſe, and complain to him of the ſpending

ing of his Sons, and that while their elder Brother ſtands by: What do you think the elder Brother would reply, if he was as good-natured as Chriſt? Why he would ſay, I have yet with my Father in ſtore for my Brethren: Wherefore then ſeekeſt thou to ſtop his hand? As he is juſt, he muſt give them for their Conveniency; yea, and as for their Extravagancies, I have ſatisfied for them ſo well, that, however he afflicteth them, he will not diſinherit them. I hope you will read and hear this, not like them that ſay, *let us do evil that Good may come*, but like thoſe, whom the Love of Chriſt conſtrains to be better: however, this is the Childrens Bread, that which they have need of and without which they cannot live; and they muſt have it tho Satan ſhould *put Pins into it, therewith to choak the Dogs.*

And, for the further clearing of this, I will preſent you with theſe few Conſiderations:

1. Thoſe that are moſt ſanctified, have yet, a Body of Sin and Death in them, *Rom.* 7. 24. and ſo alſo it will be while they continue in this World.

2. This Body of Sin, ſtrives to break out, and will break out, to the polluting of the Converſation, (if Saints be not the more watchful) *Chap.* 6. 12. yea it has broke out

in moſt ſad Manner, and that in the ſtrongeſt Saints, *Gal.* 5. 17.

3. Chriſt offereth no new Sacrifice for the Salvation of theſe his People; for, *being raiſed from the Dead, he dies no more*, *Rom* 6. 9. So then, if Saints ſin they muſt be ſaved (if ſaved at all) by Virtue of the Offering already offered; and if ſo, then all Chriſt's Pleas, as an *Advocate*, are grounded upon that one Offering, which before, as a Prieſt, he preſented God with, for the taking away of Sin. So then, Chriſtians live upon this old Stock, their Tranſgreſſions are forgiven for the Sake of the Worth, that yet God finds in the Offering that Chriſt hath offered. And all Chriſt's Pleadings, as an *Advocate*, are grounded upon the Sufficiency, and Worth of that one Sacrifice. I mean all his Pleadings with his Father, as to the Charge, which the Accuſer brings in againſt them. For, tho thou art a Man of Infirmity, and *ſo* incident to nothing, *as* to ſtumble and fall, if Grace doth not prevent (and it always preventeth not;) yet the Value and Worth of the Price that was once paid for thee, is not yet worn out, and Chriſt, as an *Advocate*, ſtill pleadeth (as Occaſion is given) *that*, with Succeſs, to thy Salvation. And this Privilege they have who indeed have *Chriſt for their Advocate*. And I put it here in the firſt Place, becauſe

becauſe all other do depend upon it.

Priv. 2. Secondly, Thine *Advocate*, as he pleadeth a Price already paid, ſo, and *therefore, he pleads for himſelf as for thee.* We are all concerned *in one bottom*; if he ſinks we ſink, if we ſink he ſinks. Give me leave to make out my meaning.

1. Chriſt pleads the Value and Virtue of the Price of his Blood and Sacrifice for us: And admit of this horrible Suppoſition, a little for Argument's Sake, That tho Chriſt pleads the Worth of what, as Prieſt, he offereth, yet, the Soul, for whom he ſo pleads, periſhes eternally. Now where lieth the Fault? In Sin; you ſay true; but it is, becauſe there was more Virtue in Sin to damn, than there was in the Blood pleaded by Chriſt, to ſave: For he pleaded his Merit, he put it into the Balance againſt Sin, but Sin hath weighed down the Soul of the Sinner to Hell, notwithſtanding the Weight of Merit that he did put in againſt it. Now, what's the Reſult but that the *Advocate* goes down, as well as we, we to Hell, and he in Eſteem? Wherefore, I ſay, he is concerned with us, his Credit, his Honour, his Glory, and Renown, flies all away, if thoſe, for whom he pleads, as an *Advocate*, periſh for want of Worth, in his Sacrifice pleaded: But ſhall this ever be ſaid of Chriſt, or will it be

found, that any, for whom Chriſt, as *Advocate*, pleads, yet periſh for want of Worth in the Price, or of Neglect in the *Advocate* to plead it? No, no, himſelf is concerned, and that as to his own Reputation and Honour, and as to the Value, and Virtue of his Blood, nor will he loſe theſe for want of pleading for them concerned in this Office.

2. I argue again: Chriſt, as *Advocate*, muſt needs be concerned in his Plea; for that every one, for whoſe Salvation he *advocates*, is his own. So then, if he loſes, he loſes his own, his Subſtance & Inheritance. Thus if he loſe the whole, and if he loſe a part, one, any one of his own, he loſeth part of his *All*, and of his *Fulneſs*: Wherefore, we may well think, that Chriſt, as *Advocate*, is concerned, even concerned with his People, and therefore will thoroughly plead their Cauſe.

Suppoſe a Man ſhould have an Horſe, tho lame, and a piece of Ground, tho ſomewhat barren; yet, if any ſhould attempt to take theſe away, he would not ſit ſtill and ſo loſe his own. No, ſaith he, ſince they are mine own, they ſhall coſt me five times more than they are worth, but I will maintain my Right.

I have ſeen Men, ſometimes, ſtrongly ingaged in Law for that, which, when conſidered by it ſelf, one would think, was not worth regarding. But when I have asked them, why ſo concerned

concerned for a thing of so little Esteem? They have answered, *O! 'Tis some of that by which I hold a Title of Honour, or my Right to a greater in come, and therefore I will not lose it.* Why, thus is Christ engaged; what he pleads for, is his own, his *All*, his *Fulness*; yea, 'tis that by which he holds his *Royalty*, for *he is King of Saints*, *Rev.* 15 3. *Joh.* 6. 37, 38, 39. *Psal.* 16. 5, 6. 'Tis part of his Estate, and that by which he holds some of his Titles of Honour, *Eph.* 5. 6. *Jer.* 51. 34. *Rom.* 11. 26. *Heb.* 2. 10. Saviour, Redeemer, Deliverer and Captain, are some of his Titles of Honour: But, if he loseth any of those, upon whose Account he weareth these Titles of Honour, for want of Virtue in his Plea, or for want of Worth in his Blood, he loseth his own; and not only so, but also *Part of his Royalty*; and does also diminish, and lay a blot upon his *glorious Titles of Honour.* And he is jealous of his Honour, *his Honour he will not give to another.*

Wherefore, he will not, (be not afraid) he never will leave nor forsake those, who have given themselves unto him, and for whom he is become an *Advocate* with the Father, to plead their Cause: Even because thou art *one*, *one* of his *own*, *one* by whom he holdeth his *glorious Titles of Honour.*

Obj. *O but I am* but one, *and a very sorry one too*: *And what's* one, *specially such an one*

as I am? Can there be a miſs of the Loſs of ſuch an one?

Anſw. *One* and *one* makes two, and ſo *ad infinitum.* Chriſt cannot loſe *one*, but as he may loſe more, and ſo, in Concluſion, loſe all. But of all that God has given him *he will loſe nothing*, *Joh.* 6. 38, 39. Beſides, to loſe *one*, would encourage Satan, diſparage his own Wiſdom, make him uncapable of giving in, at the Day of Account, the whole tale to God, of thoſe that he has given him. Further, this would diſhearten Sinners and make them afraid of venturing their Cauſe, and their Souls in his Hand; and would, as I ſaid before, either prove his Propitiation, in ſome Senſe, ineffectual, or elſe himſelf defective in his pleading of it. But, none of theſe things muſt be ſuppoſed. He will *throughly plead the Cauſe of his People*, *Mic.* 7. execute Judgment for them, bring them out to the Light, and cauſe them to behold his Righteouſneſs.

Priv. 3. Thirdly, *The Plea of Satan is groundleſs*; and that's another Privilege. For, albeit thou haſt ſinned, yet, ſince Chriſt before has paid thy Debt, and alſo paid for more; ſince thou haſt not yet run beyond the Price of thy Redemption; it muſt be concluded, That Satan wants a good bottom to ground his *Plea* upon, and therefore muſt, in Concluſion,

sion, fail of his Design. True, there is Sin committed, there is a Law transgressed; but there is also a Satisfaction for this Transgression, and that which super-abounds. So tho there be Sin, yet there wants a Foundation for a Plea. *Joshua* was cloathed with filthy Garments, but Christ had other Garments prepared for him; Change of Raiment: Wherefore Iniquity, as to the Charge of Satan, vanishes. And the Angel answered and said, *Take away the filthy Garments from him,* [This intimates that there was no Ground, no sufficient Ground for Satan's Charge;] *and to him, he said, behold, I have caused thine Iniquity to pass from thee, and will cloath thee with Change of Rament,* Josh. 3. 4. Now, if there be no Ground, no sound and sufficient Ground, to build a Charge against the Child upon, I mean, *As to Eternal Condemnation,* for that's the thing contended for; then, as I said, Satan must fall like Lightning to the Ground, and *be cast over he Bar, as a corrupt, and illegal Pleader*: But this is so, as, in part, is proved already, and will be further made out by that which follows. They that have, indeed, Christ to be their *Advocate* are themselves, by Virtue of another Law, than that against which they have sinned, secured from the Charge that Satan brings in against them. I granted before that the Child of God has

ſinned, and that there is a Law that condemneth for this Sin: But here is the thing, this Child is removed by an Act of Grace into, and under another Law. *For we are not under the Law, Rom.* 6. 14. *chap.* 8. 1. and ſo conſequently there is now *no* Condemnation for them: Wherefore, when God ſpeaketh of his dealing with his, he ſaith, it *ſhall not be by their Covenant, Ezek.* 16. 61. That is, not by *that* of the Law; they then being not under the Law. What if a *Plea* be commenced againſt them, a Plea for Sin and they have committed Sin; a *Plea* grounded upon the Law, and the Law takes Cogniſance of their Sin? Yet, I ſay, the *Plea* wants a good bottom, for that the Perſon, this accuſed, is put under another Law. Hence he ſays, *Sin ſhall not have Dominion over you, for you are not under the Law.* If the Child was under the Law, Satan's Charge would be good, becauſe it would have a ſubtantial Ground of Support, but ſince the Chid *is dead to the Law, Gal.* 2. 16. and that alſo dead to him; for both are true, as to Condemnation, *Rom.* 7.6. how can it be that Satan ſhould have a ſufficient Ground for his Charge, tho he ſhould have Matter of Fact ſufficient Matter of Fact, *that is Sin?* for by his change of Relation, he is put out of the reach of that Law. There is a Woman, a Widow, that oweth a

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Sum of Money, and she is threatned to be sued for the Debt; now what doth she, but marrieth; so, when the Action is commenced against her as a Widow, the Law finds her a married Woman, what now can be done? Nothing to her, she is not who she was, she is delivered from that State by her Marriage. If any thing be done, it must be done to her Husband. But, if Satan will sue Christ, for my Debt, he oweth him nothing: And, as for what the Law can claim of me, while I was under it, Christ has delivered me by Redemption, from that Curse, being made a Curse for me, *Gal.* 3.13.

Now, the Covenant into which I am brought, by Grace, by which also I am secured from the Law, is not a *Law of Sin and Death*, as that is from under which I am brought, *Rom.* 8.2. but a Law of Grace and Life; so that Satan cannot come at me, by *that* Law and by Grace, I am by that secured also from the Hand, and Mouth and Sting of all other: I mean still as to an eternal Concern. Wherefore God saith, if we break his Law, the Law of Works, he will visit our Sin with a Rod, and our Iniquity with Stripes, but his *Covenant*, *his new Covenant*, *will he not break*, *Psal.* 89. 30, 31, 32, 33, 34, 35, 36, 37. but will still keep close to that, and so secure us from eternal Condemnation.

Chriſt alſo is made the *Mediator* of *the* Covenant, and therefore an *Advocate* by that: For his *Prieſtly* Office, and *Advocateſhip* are included by his Mediation. Wherefore, when Satan pleads by the *Old*, Chriſt pleads by the new Covenant, for the Sake of which, the *Old one* is removed. *In that he ſaith, A new Covenant, he hath made the firſt Old; now, that which decayeth and waxeth old, is ready to vaniſh away*, *Heb* 8. 13. So then, the Ground of *Plea* is with Jeſus Chriſt, and not with our Accuſer. Now what doth Chriſt plead, and what is the Ground of his *Plea*? Why, he pleads for Exemption and Freedom from Condemnation, tho by the Law of Works, his Children have deſerved it: And the Ground for *this* his *Plea*, *as to Law*, is, the Matter of the Covenant it ſelf. For thus it runs, *For I will be merciful to their Unrighteouſneſs, and their Sins and Iniquities will I remember no more*, *ver.* 12. Now here is a *Foundation*, a Foundation *in Law*, for our *Advocate* to build his *Plea* upon; a Foundation in a Law *not to be moved*, or removed, or made to give Place, as that is forced to do, upon which Satan grounds his *Plea* againſt us.

Men, when they *plead* before a Judge, uſe to *plead* matter of Law. Now, ſuppoſe there is an *old* Law in the Realm by which Men deſerve to be condemned to Death; and there is

is a *new* Law in this Realm, that secureth Men from that Condemnation, which belongs to them by the old; and suppose also that I am compleatly comprehended by all the Provisoes of the new Law, and not, by any tittle thereof, excluded from a share therein: And suppose again, that I have a *brangling* Adversary that pursues me by the *old* Law, which yet cannot in Right touch me, because I am Interested in the New; my *Advocate* also is one that *pleads by the new Law*, where only there is a Ground of Plea: Shall not now mine Adversary feel the Power of his Plea to the delivering of me, and the putting of him to Shame? Yes verily, specially since the Plea is good, the Judge just; nor can the Enemy find any Ground for a *Demurr* to be put in against my present Discharge in open Court, and that by Proclamation: Specially since my *Advocate* has also, by his Blood, fully satisfied the old Law, that he might establish *the New*, *Heb.* 10. 9, 10, 11, 12.

Priv. 4. Fourthly, Since that which goeth before is true, it follows, That he that entereth his Plea against the Children *must needs be overthrown.* For always, before just Judges 'tis the Right that taketh place. *Judge the right, O Lord,* said David, *or let my Sentence come forth from thee,* according to the Law of Grace. And he that knows what

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ſtrong Ground, or bottom our *Advocate* has for his Pleadings, and how Satan's Accuſations are without ſound Foundation, will not be afraid, he ſpeaking in Chriſt, to ſay, *I appeal to God Almighty, ſince Chriſt is my* Advocate *by the new Law, whether I ought to be condemned to Death and Hell for what Satan pleads againſt me by the Old.* Satan urgeth that we have ſinned, but Chriſt pleads to his propitiatory Sacrifice, and ſo Satan is over-thrown. Satan pleads the Law of Works, but Chriſt pleads the Law of Grace: Further, Satan pleads, the Juſtice and Holineſs of God againſt us: & there, the Accuſer is over-thrown again. And to them Chriſt *appeals*, and his *Appeal is good*, ſince the Law teſtifies to thes ſufficiency of the Satisfaction that Chriſt has made thereto by his Obedience, *Rom.* 3.22, 23. & alſo, ſince by *another* Covenant God himſelf has given us to Jeſus Chriſt, & ſo delivered us from the Old. Wherefore you read nothing as an effect of Satans pleading againſt us, but that his Mouth is ſtopp'd; as appears by the 3. of *Zechariah*, and that he is *caſt*; yea caſt down, as you have it in the 12. of the *Revelations*.

Indeed when God admits not, when Chriſt wills not to be an *Advocate*, and when Satan is bid ſtand at the right Hand of one accuſed, *Pſal.* 109. 6, 7. to inforce, by pleading againſt him, the things charged on him by the Law; then he can prevail, prevail for-ever againſt

againſt ſuch a wretched one: But, when Chriſt ſtands up to plead, when Chriſt eſpouſes this or that Man's Cauſe; then Satan muſt retreat, then he muſt go down. And this neceſſarily flows from the Text, *we have an Advocate*, a prevailing one, one that never loſt Cauſe, one that always puts the Childrens Enemy to the rout before the Judgment-ſeat of God. This therefore is another Privilege that they have, who have Jeſus Chriſt for their *Advocate*: Their Enemy muſt needs be overthrown, becauſe both Law and Juſtice is on the *other* ſide.

Priv. 5 Fifthly, Thine *Advocate* has pity for thee, and great Indignation againſt thine Accuſer: And theſe are two excellent things. When a Lawyer hath pity for a Man, whoſe Cauſe he pleadeth, it will ingage him much; but when he has Indignation alſo againſt the Man's Accuſer, this will yet engage him more. Now, Chriſt has both theſe, and that not of *Humour*, but by Grace, and Juſtice; Grace to us, and Juſtice to our Accuſer. He came down from Heaven that he might be a Prieſt, and returned thither again, to be Prieſt and *Advocate* for his: And in both theſe Offices, he levelleth his whole Force and Power againſt thine Accuſer. *For this Cauſe was the Son of God manifeſt, that he might deſtroy the Works of the Devil, Joh.* 3. 8.

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ones to lift up themſelves on high. Let Chriſt's *Advocateſhip* therefore teach us to be humble.

Fourthly, as we ſhould improve this Doctrine to ſtrengthen Faith, to encourage Prayer, and to keep us humble: *So we ſhould make Uſe of it to encourage to Perſeverance*; that is, to hold on, to hold out to the end. For, for all thoſe Cauſes the Apoſtle ſetteth Chriſt before us as an *Advocate*: There is nothing doth more diſcourage the truly Godly than the Senſe of their own Infirmities (as has been hinted at all along); conſequently, nothing can more encourage them to go on, than to think that Chriſt is an *Advocate* for them. The Services alſo that Chriſt has for us to do in this World, are full of Difficulty, and ſo apt to diſcourage: But, when a Chriſtian ſhall come to underſtand that (if we do what we can) 'tis not a failing either in *Matter* or *Manner* that ſhall render it wholly unſerviceable, or give the Devil that Advantage as, to plead thereby to prevail for our Condemnation and Rejection; but that Chriſt by being our *Advocate* ſaves us from our falling ſhort, and alſo from the Rage of Hell: This will encourage us to hold on though we do but *hobble* in all our *goings*, and *fumble* in all our *doings*. For we have Chriſt for an *Advocate* in caſe we ſin in the Management

ment of any Duty. If any Man ſin we have an *Advocate* with the Father, Jeſus Chriſt the righteous.

Let us therefore go on in all God's Ways, as well as we can for our Hearts, and when our Foot ſlips let us tell God of it, and his Mercy in Chriſt ſhall hold us up, *Pſal.* 84. 18.

Darkneſs, and to be ſhut up in Priſon is alſo a great Diſcouragement to us; But our *Advocate* is for giving us Light and for fetching us out of our Priſon. True, he that *Joſeph* choſe to be his *Advocate* to *Pharaoh* remembred not *Joſeph* but forgat him, *Gen.* 40. 14, 23. but he that has Jeſus Chriſt to be his *Advocate* ſhall be remembered before God. *He remembred us in our low Eſtate, for his Mercy endureth forever*, *Mich.* 7. 8, 9, 10. *Pſal.* 136. 23. Yea, he will ſay to the Priſoners ſhew your ſelves, and to them that are in the Priſon-Houſe go forth.

Satan ſometimes gets the Saints into the Priſon, when he has taken them Captive by their Luſts, *Rom.* 7. 23. but they ſhall not be always there; and this ſhould encourage us to go on in godly Ways: For we muſt through many Tribulations enter into the Kingdom of Heaven.

Obj. *But I cannot pray, ſays one, therefore how ſhould I perſevere? When I go to Prayer, inſtead*

ſtead of praying my Mouth is ſtopt: What would you have me do?

Well, Soul, tho Satan may baffle thee, he cannot ſo ſerve thine *Advocate*. If thou muſt not ſpeak for thy ſelf, Chriſt *thine Advocate* can ſpeak for thee. *Lemuel was to open his Mouth for the Dumb*, to wit, *for the Sons of Deſtruction, and to plead the Cauſe of the poor and needy, Prov.* 31. 8, 9. If we knew the Grace of our Lord Jeſus Chriſt ſo as the Word reveals it, we would believe, we would hope, and would, notwithſtanding all Diſcouragements, wait for the Salvation of the Lord. But there are many things that hinder; wherefore Faith, and Prayer, and Perſeverance are made difficult things unto us. But if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. And, *God ſhall fight for you and you ſhall hold your Peace*, was once a good Word to me, when I could not pray.

Fifthly, As we ſhould improve this Doctrine for the Improvement and Encouragement of theſe Graces: So we ſhould improve it to the Driving of Difficulties down before us, to the getting of Ground upon the Enemy. Reſiſt the Devil, drive him back; this is it for which thy Lord Jeſus is an *Advocate* with God in Heaven, and this is it for the Sake of which thou art made a Believer, on Earth,

Earth, 1 *Pet.* 5. 9. *Heb.* 12. 4. wherefore has God put this Sword [*we have an Advocate*] into thy Hand, but to fight thy way through the World. Fight the good Fight of Faith, lay hold on eternal Life: And say I will go in the Strength of the Lord God: And since I have an *Advocate* with the Father Jesus Christ the righteous, I will not despair *tho the Iniquity of mine Heels should compass me about*, *Psal.* 49. 5.

Use 5. Fifthly, Doth Jesus Christ stand up to plead for us with God, to plead with him for us against the Devil. *Let this teach us to stand up to plead for him before Men*, to plead for him against the Enemies of his Person and Gospel. This is but reasonable: For if Christ stands up to plead for us, why should not we stand up to plead for him? He also expecteth this at our Hands, saying, *who will rise up for me against the evil Doers? Who will stand up for me against the Workers of Iniquity*? The Apostle did it and counted himself engaged to do it, where he saith *he preached the Gospel of God with much Contention*, 2 *Thes.* 2. 2. Nor is this the Duty of Apostles, or Preachers only, but every Child of God should earnestly *contend* for the Faith once delivered to the Saints, *Jud.* 3.

And, as I said, there is Reason why we should do this. He standeth for us: And if we

1. Consider

1. Conſider the Diſparity of Perſons, to plead, it will ſeem far more reaſonable. He ſtands up to plead *with God*, we ſtand up to plead *with Men*. The Dread of God is great, yea greater than the Dread of Men.

2. If we conſider the Perſons pleaded for: He pleads for *Sinners*, for the inconſiderable, vile, and baſe: We plead for *Jeſus*, for the Great, Holy, and Honourable. 'Tis an Honour for the Poor to ſtand up for the Great and Mighty: But what Honour is it for the Great to plead for the baſe? Reaſon therefore requireth that we ſtand up to plead for him, tho there can be but little rendered why he ſhould ſtand up to plead for us.

3. He ſtandeth up to plead for us in the moſt Holy Place, tho we are *vile*: And why ſhould we not ſtand up for him in this vile World, ſince he is *holy?*

4. He pleads for us though our Cauſe is *bad*, why ſhould not we plead for him ſince his Cauſe is *good*?

5. He pleads for us againſt fallen *Angels*, why ſhould we not plead for him againſt *ſinful Vanities*?

6. He pleads for us to ſave our *Souls*, why ſhould not we plead for him, to ſanctifie his *Name*?

7. He pleads for us before the Holy *Angels*, why ſhould not we plead for him before *Princes*?

8. He

8. He is not ashamed of us, tho now in Heaven, why should we be ashamed of him before this Adulterous and sinful Generation?

9. He is unwearied in his pleading for us, why should we faint and be dismayed while we plead for him?

My Brethren, is it not reasonable that we should stand up for him in this World? Yea, is it not Reason that in all things we should study his Exaltation here since he in all things contrives our Honour, and Glory in Heaven? A Child of God should study in every of his Relations to serve the Lord Christ in this World, because Christ by the Execution of every one of his Offices seeks our Promotion hereafter.

If these be not sufficient Arguments to bow us to yield up our *Members*, our *selves*, our *whole* selves to God, that we may be Servants of Righteousness unto him: Yea if by these and such like we are not made willing to stand up for him before Men; 'tis a Sign that there's but little, if any of the Grace of God in our Hearts.

Yea, further that we should have now, at *last, in Reserve*, Christ as authorized to be our *Advocate* to plead for us, for *this* is the *Last* of his Offices for us while we are here: And is to be put in practice for us when there are

more than ordinary Occasions. This is to help as we say, *at a dead lift.* Even then when a Christian is taken for a Captive: Or when he sinks in the mire where is no standing; or when he is cloathed in filthy Garments; or when the Devil doth desperately plead against us our evil Deeds; or when by our Lives we have made our Salvation questionable, and have forfeited our Evidences for Heaven: And why then should not we have also in reserve for Christ? And when Profession, and Confession, will not do: When Loss of Goods and a Prison will not do: When Loss of Country and of Friends will not do: Then to bring it in; then to bring it in as the Reserve, and as that which will do: To wit, willingly to lay down our Lives for his Name, *Isa.* 24. 15. *Joh.* 21. 19. and since he doth his part without grudging for us, let us do ours with rejoicing for him.

Use 6. Sixthly, Doth Jesus Christ stand up to plead for us and that of his meer Grace and Love? *Then this should teach Christians to be watchful and wary how they sin against God.* This Inference seems to run *Retrograde*; but whoso duly considers it will find it fairly fetch'd from the Premises. Christianity teaches Ingenuity, and aptness to be sensible of Kindnesses, and doth instruct us to a lothness to be *over-hard* upon him from whom we have all

all a *free-cost*, *Shall we sin that Grace may abound? God forbid. Shall we do evil that good may come? God forbid. Shall we sin because we are not under the Law, but under Grace? God forbid*, *Rom.* 6. 1, 2, 15.

It is the most *disingenious* thing in the World not to care how chargeable we are to that Friend that bestows all upon us *gratis*. When *Mephibosheth* had an Opportunity to be yet more chargeable to *David*, he would not, because he had his Life and his All from the meer Grace of the King, 2 *Sam.* 19. 24, 25, 26, 27, 28. also *David* thought it too much for all his Houshold to go to *Absalom*'s Feast because 'twas made of free-cost. Why, Christ is our *Advocate of free-cost*, we pay him neither *Fee* nor *In-come* for what he doth, nor doth he desire ought of us, but to accept of his free doing for us thankfully. Wherefore let us put him upon this Work as little as may be, and by so doing we shall show our selves Christians of the right make and stamp. We count him but a Fellow of a very gross Spirit, that will therefore be lavishing of what is his Friends, because 'tis prepared of meer Kindness for him. *Esau* himself was loth to do this, and shall Christians be disingenious?

I dare say, if Christians were sober, watchful and of a more self-denying Temper, they

need not put the Lord Jeſus to that to which for the want of theſe things they do ſo often put him. I know he is not unwilling to ſerve us; but I know alſo that the Love of Chriſt ſhould conſtrain us, to live not to our Selves but to him that loved us, that died for us, and roſe again, 2 *Cor.* 5. 14. we ſhall do that which is naught too much, even then when we watch and take care what we can to prevent it. Our Fleſh, when we do our utmoſt Diligence to reſiſt it, will defile both us and our beſt Performances. We need not lay the reins on its Neck, and ſay what care we, the more Sin the more Grace, and the more we ſhall ſee the Kindneſs of Chriſt, and what Virtue there is in his *Advocates* Office to ſave us. And ſhould there be any ſuch here I would preſent them with a Scripture or two. The firſt is this, *Do ye thus requite the Lord, O fooliſh People and unwiſe? Deut.* 32. 6. and if this gentle check will not do, then read the other, *Shall we ſay, let us do evil that good may come? their Damnation is juſt, Rom.* 3 8. beſides, as nothing ſo ſwayeth with us as Love, ſo there is nothing ſo well pleaſing to God as it. Let a Man love, tho he has Opportunity to do nothing, 'tis accepted of the God of Heaven: But where there is *no Love*, let a Man *do what he will*, it is not at all regarded, 1 *Cor.* 13. 1, 2, 3. Now to be careleſs, and negligent,

negligent, and that from a supposed Understanding of the Grace of Christ in the Exercise of his *Advocateship* for us, in Heaven, is as clear a Sign as can be that in thy Heart there is no Love to Christ, and that consequently thou art a just nothing instead of being a Christian.

Talk then what thou wilt, and profess never so largely, Christ is *no Advocate* of thine, nor shalt thou, thou so continuing, be ever the better for any of those Pleas that Christ at God's Bar, puts in against the Devil, for his People.

Christians, Christ Jesus is not unwilling to lay out himself for you in Heaven, nor to be an *Advocate* for you in the Presence of his Father: But yet he is unwilling that you should render him evil for good; I say that you should do so by your remissness and carelessness. For want of such a thinking of things, as may affect you Hearts therewith. 'Twould be more comely in you, would please him better, would better agree with your Profession, and also better would prove you gracious, to be found in the Power and Nature of these Conclusions. *How shall we that are dead to sin live any longer therein? Rom.* 6.2. *Col.* 3.1,3,5,6, *If ye be risen with Christ seek those things that are above where Christ sitteth at the right Hand of God. For ye are dead and your*

Life is hid with Chriſt in God. Mortifie therefore your Members which are upon the Earth; Fornication, Uncleanneſs, inordinate Affection, Evil Concupiſcence, and Covetouſneſs which is Idolatry, for which things ſake the Wrath of God cometh upon the Children of Diſobedience.

I ſay 'twould be more comely for Chriſtians to ſay, we will not ſin, becauſe God will pardon, we will not commit Iniquity, 'cauſe Chriſt will *advocate* for us: *I write unto you that you ſin not*, tho if any Man ſins we have an *Advocate* with God the Father. Why the brute will conclude, I will not do ſo 'cauſe my Maſter will beat me: I will do thus, for then my Maſter will love me: And Chriſtians ſhould be above Men, brutiſh Men.

And for a Concluſion as to this, let me preſent you with three Conſiderations.

1. Know, that it is the Nature of Grace, to draw holy Arguments to move to goodneſs of Life, from the Love and Goodneſs of of God: But not thence to be remiſs, 1 *Cor.* 5. 14.

2 Know therefore that they have no Grace that find not theſe Effects of the Diſcoveries of the Love and Goodneſs of God.

3. Know alſo that among all the Swarms of Profeſſors that from Age to Age make mention of the Name of Chriſt, they only

only muſt dwell with him in Heaven that depart from Iniquity and are zealous of good Works, 2 *Tim.* 2. 19. *He gave himſelf for theſe*, Tit. 2. 11, 12, 13, 14 not that they were ſo antecedent to this Gift: But thoſe that he hath redeemed to himſelf, are thus ſanctified by the Faith of him, *Acts* 26. 18.

Seventhly, Is it ſo? Is Jeſus Chriſt an *Advocate* with the Father for us? Then this ſhould encourage ſtrong Chriſtians to tell the weak ones, where, when they are in their Temptations and Fears through Sin, they may have one to plead their Cauſe. Thus the Apoſtle doth, by the Text; and thus we ſhould do one to another. Mark, he telleth the weak of an *Advocate*. *My little Children, I write unto you*, &c.

Chriſtians, when they would comfort their dejected Brethren talk too much at *rovers*, or in *generals*: They ſhould be more at the Mark. *A Word ſpoke in ſeaſon, how good is it?* I ſay, Chriſtians ſhould obſerve and enquire that they may obſerve, the Cauſe or ground of their Brothers Trouble; and having firſt taken Notice of that, in the next place conſider under which of the Offices of Jeſus Chriſt this Sin or Trouble has caſt this Man; and ſo labour to apply Chriſt in the Word of the Goſpel to him. Sometimes

we are bid to conſider him as an *Apoſtle*, and High *Prieſt*, and ſometimes as a fore-*runner* and an *Advocate*. And he has, as was ſaid afore, theſe divers Offices with others that we by the Conſideration of him might be relieved under our manifold Temptations. This, as I ſaid, I perceive *John* teaches us here, as he doth a little before of his being a Sacrifice for us; for he preſenteth them that after Converſion ſhall ſin, with Chriſt as an *Advocate* with the Father. As who ſhould ſay, my Brethren are you tempted, are you accuſed, have you ſinned, has Satan prevailed againſt you? We have an *Advocate* with the Father, Jeſus Chriſt the righteous.

Thus we ſhould do, and deliver our Brother from Death, there is nothing that Satan more deſires than to get good Men into his *Sive* to ſift them as Wheat that if poſſible he may leave them nothing but *bran*, no Grace, but the very huſk and ſhell of Religion: And when a Chriſtian comes to know this, ſhould Chriſt as Prieſt, or *Advocate* be hid from him, what could bear him up? But let him now remember and believe that we have an *Advocate* with the Father, Jeſus Chriſt the righteous, and he forthwith conceiveth Comfort. For an *Advocate* is to plead for me according as has been ſhewed afore, that

I

I may be delivered from the Wrath and Accusation of my Adversary, and still be kept safe under Grace.

Further, by telling of my Brother that he hath an *Advocate*: I put things into his Mind that he has not known, or do bring *them* to Remembrance which he has forgot: To wit, that tho he hath sinned he shall be saved in a way of Justice. For an *Advocate* is to plead Justice and Law, and Christ is to plead these for a Saint that has sinned: Yea so to plead them that he may be saved: This being so, he is made to perceive that by Law he must have his Sins forgiven him: That by Justice he must be justified. For Christ as an *Advocate* pleadeth for Justice, Justice to himself, and this Saint is of himself, a Member of his Body, of his Flesh and of his Bones.

Nor has Satan so good a Right to plead Justice against us tho we have sinned, that we might be damned, as Christ has to plead it tho we have sinned that we might be saved. For Sin cannot cry so loud to Justice, as can the Blood of Christ: And he pleads his Blood as *Advocate* by which he has answered the Law, wherefore the Law having nothing to object, must needs acquit the Man for whom the Lord Jesus pleads. I conclude this with that of the Psalmist. *Surely his Salvation is nigh*

nigh them that fear him, that Glory may dwell in our Land. Mercy and Truth are met together: Righteouſneſs and Peace have kiſſed each other. Truth ſhall ſpring out of the Earth, and Righteouſneſs ſhall look down from Heaven: Yea the Lord ſhall give that which is good, and our Land ſhall yield her Increaſe. Righteouſneſs ſhall go before him, and ſhall lead us the Way of his Steps.

Uſe 8. Eighthly, But what is all this to you that are not concerned in this Privilege? The Children indeed have the Advantage of an *Advocate*, but what is this to them *that have none to plead their Cauſe? Jer.* 30. 12, 13. They are as we ſay left to the wide World, or to be ground to Powder between the Juſtice of God and the Sins which they have committed. This is the Man that none but the Devil ſeeks after, that is purſued by the Law, and Sin, and Death, and has none to plead his Cauſe. 'Tis ſad to conſider the plight that ſuch an one is in. His Accuſer is appointed, yea ordered to bring in a Charge againſt him [*let Satan ſtand at his right Hand*] *Pſ.* 109 6, 7. in the Place where Accuſers ſtand, *And when he ſhall be judged let him be condemned, let there be none to plead for his Deliverance.* If he cries or offereth to cry out for Mercy or Forgiveneſs [*let his Prayer become Sin:*] This is the Portion of a wicked Man. *Terrors take hold*

on

on him as Waters, a Tempest stealeth him away in the Night, the East Wind carrieth him away, and he departeth, and as a Storm hurleth him out of his Place. For God shall cast upon him and not spare: he would fain flee out of his Hand. Men shall clap their Hands at him and shall hiss him out of his Place, Job 27. 20, 21, 22, 23. And what shall this Man do? Can he over-stand the Charge, the Accusation, the Sentence, and Condemnation? No, he has none to plead his Cause. I remember that somewhere I have read, as I think, concerning one, who when he was carrying upon Mens Shoulders to the Grave, cried out as he lay upon the *Bier*, *I am accused before the just Judgment of God*; and a while after, *I am condemned before the just Judgment of God.* Nor was this Man but strict as to the Religion that was then on Foot in the World, but all the Religion of the World amounts to no more than nothing, I mean as to eternal Salvation, if Men be denyed an *Advocate* to plead their Cause with God. Nor can any *Advocate*, save Jesus Christ the righteous, avail any thing at all: Because there is none appointed, but him to that Work, and therefore not to be admitted to enter a Plea for their Client at the Bar of God.

Obj. *But some may say there is God's Grace, the Promise, Christ's Blood, and his second Part of Priesthood now in Heaven: Can none of these severally,*

ſeverally, nor all of them jointly ſave a Man from Hell, unleſs Chriſt alſo become our Advocate?

Anſwer: All theſe, his *Advocates Office* not excluded, are few enough, and little enough to ſave the Saints from Hell; *For the righteous ſhall ſcarcely be ſaved*, 1 *Pet.* 4. 18. There muſt then be the Promiſe, God's Grace, Chriſt's Blood, and him to *advocate* too, or we cannot be ſaved. What's the Promiſe, without God's Grace, and what's that Grace without a Promiſe to beſtow it on us? I ſay what Benefit have we thereby? Beſides, if the Promiſe, and God's Grace without Chriſt's Blood would have ſaved us, wherefore then did Chriſt die? Yea, and again I ſay, if all theſe without his being for us an *Advocate*, would have delivered us from all thoſe Diſadvantages that our Sins and Infirmities would bring us to, and into; ſurely in vain and to no purpoſe was Jeſus made an *Advocate*. But, Soul, there is need of all, and therefore be not thou offended that the Lord Jeſus is of the Father made ſo much to his, but rather admire and wonder that the Father and the Son ſhould be ſo concerned with ſo ſorry a lump of Duſt and aſhes as thou art. And I ſay again, be confounded to think that Sin ſhould be a thing ſo horrible, of Power to pollute, to captivate and detain us from God,

God, that without all this ado(I would speak with Reverence of God and his Wisdom) we cannot be delivered from the everlasting Destruction that it hath brought upon the Children of Men.

But I say what is this to them that are not admitted to a Privilege *in* the *Advocates Office* of Christ? Whether he is an *Advocate* or no the Case to them is the same. True, Christ as a Saviour is not divided: He that hath him not in all, shall have him in none at all of his Offices in a saving manner. Therefore he for whom he is not an *Advocate*, he is *nothing*, as to eternal Life.

Indeed Christ by some of his Offices is concerned for the Elect, before by some of them he is. But such shall have the Blessing of them all before they come to Glory. Nor hath a Man ground to say Christ is here or there mine, before he hath ground to say he also is mine *Advocate*. Tho that Office of his as has been already shewed stands in the last place and comes in as a Reserve. But can any imagine that Christ will pray for them *as Priest*, for whom he will not plead *as Advocate?* Or that he will speak for them, *to God* for whom he will not plead *against the Devil?* No, no; they are his own that he loveth to the end, *Joh.* 13. to the end of their Lives, to the end of their Sins, to the

end

end of their Temptations, to the end of their Fears and of the Exerciſe of the Rage and Malice of Satan againſt them. To the end may alſo be underſtood, even until he had given them the Profit and Benefit of all his Offices in their due Exerciſe and Adminiſtration: But I ſay, what is all this to them that have him not for their *Advocate*?

You may remember that I have already told you that there are ſeveral who have not the Lord Jeſus for their *Advocate*. To wit, thoſe that are ſtill in their Sins purſuing of their Luſts, thoſe that are aſhamed of him before Men, and thoſe that are never otherwiſe but lukewarm in their Profeſſion: And let us now for a Concluſion make further enquiry into this matter.

Is it likely that thoſe ſhould have the Lord Jeſus for their *Advocate* to plead their Cauſe, who deſpiſe and reject his Perſon, his Word and Ways? Or thoſe either who are ſo far off from Senſe *of* and Shame *for* Sin, that it is the only thing they hug and embrace? True he pleadeth the Cauſe of *his* People, both with the Father and againſt the Devil, and all the World beſides; but open Profaneneſs, Shame of good, and without Heart or Warmth in Religion are no Characters of his People.

It is irrational to think that Chriſt is an

Advocate

Advocate for, or that he *pleadeth* the Cause of such, who in the self same Hour and before his Enemies are throwing dirt in his Face, by their profane Mouths and unsanctified Lives and Conversations.

If he pleads as an *Advocate* for *any*, he must plead against *Satan* for them, and so consequently must have some special bottom to ground his Plea upon: I say a bottom better than that upon which the carnal Man stands. Which bottom is, either some special Relation that this Man stands in to God, or some special Law he hath Privilege by: That he may have some ground for an Appeal if need be, to the Justice and Righteousness of God: But none of these things belong to them that are dead in Trespasses and Sins. They stand in no special Relation to God; they are not privileged by the Law of Grace.

Obj. *But doth not Christ as* Advocate *plead for his Elect, tho not called as yet?*

Answ. He died for all his Elect, he prayeth for all his Elect as a Priest: But as an *Advocate* he *pleadeth* only for the Children, the called only. Satan objecteth not against God's Election, for he knows it not: But he objecteth against the called, to wit, whether he be truly godly or no, *Job* 1. 9, 10 *Zech* 3. or whether they ought not to die for their Transgressions. And for these things he has some

ſome colour to frame an Accuſation againſt us: (And now 'tis time enough for Chriſt to ſtand up to plead,) I ſay for theſe things he has ſome Colour to frame a Plea againſt us, for there is Sin and a Law of Works, and a Judge too that has not reſpect of Perſons. Now to overthrow this Plea of Satan is Jeſus Chriſt our *Advocate*: Yea to overthrow it by pleading Law and Juſtice, and this muſt be done with reſpect to the Children only. *My little Children, I write unto you that ye ſin not: And if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

FINIS.

ERRATA.

PAge 31 Line 22 for *acknowledgeth* read *acknowledged*, p. 65 l. 13 f. *your* r. *you*, p. 70. l. 2 r. *his Office is*, p. 77. l. 19 f. *world* r. *word*, p. 87 l. 13 f. *deſerrs* r. *defers*, p. 102 l. 24 f. *groundeſs* r. *groundleſs*, p. 108 l. 15 f. *thes* r. *the*, p. 118. l. 27 f. *affliction* r. *affection*. p. 127 l. 10 f. *matter* r. *water*.

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